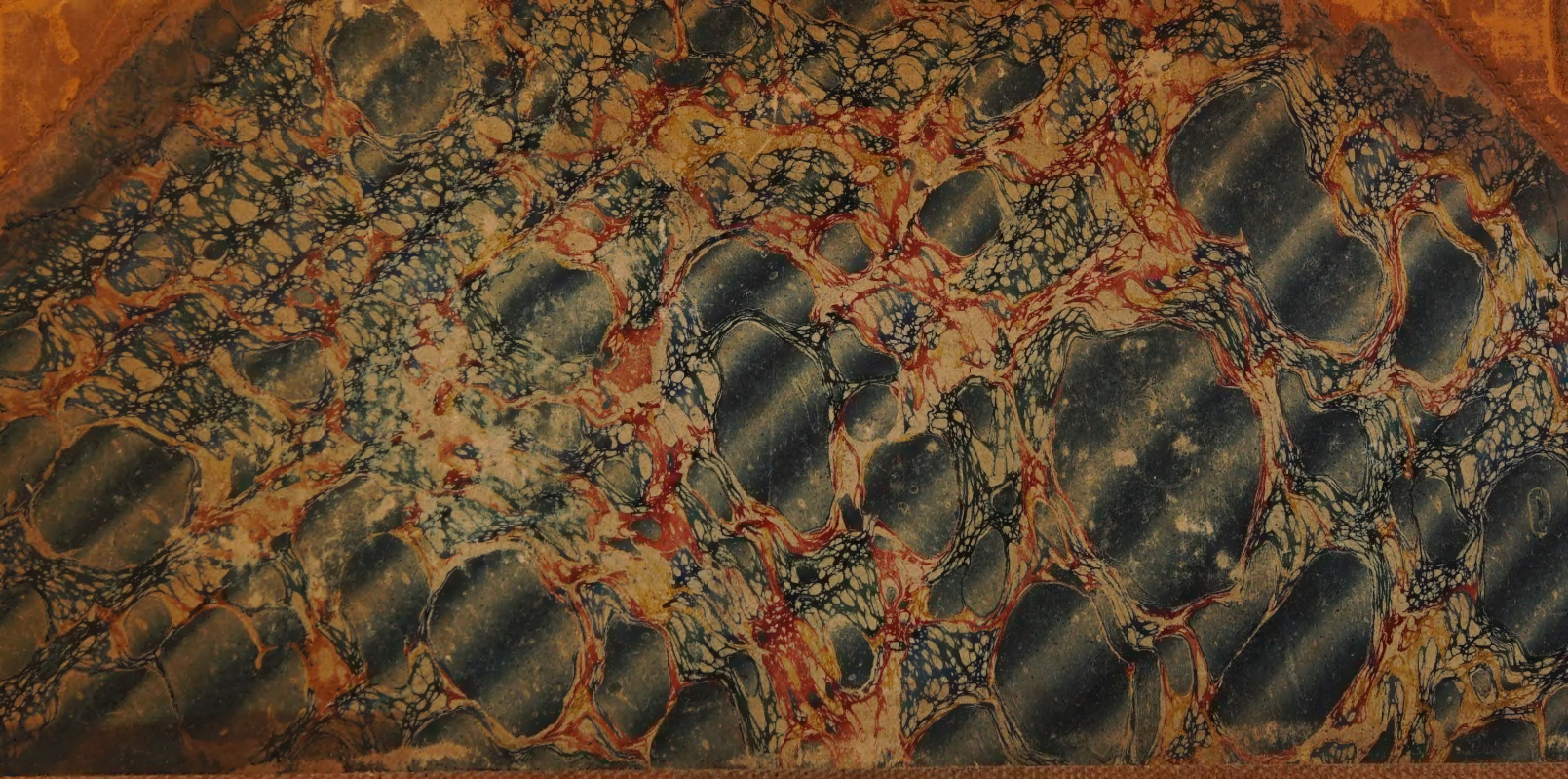

Class 2837 Book G767
General Theological Seminary Library
Ninth Ave. and 20th St., New York.
Besides the main topic this book also treats of

Subject No.	*On page*	*Subject No.*	*On page*

R/
R.M/.
4 vols.

Library of the
Gen.l Theol. Seminary N.Y.
from the Society for Promo.
Relig & Learning.
May 1878.

A. VII. c

A

SUMMARY

OF

THE HISTORY

OF

THE ENGLISH CHURCH,

AND OF

THE SECTS

WHICH HAVE DEPARTED FROM ITS COMMUNION;

WITH

ANSWERS TO EACH DISSENTING BODY

RELATIVE TO ITS PRETENDED GROUNDS OF SEPARATION.

BY JOHNSON GRANT, M.A.

OF ST. JOHN'S COLLEGE, OXFORD.

VOL. IV.

CONTINUING THE NARRATIVE THROUGH THE EARLY PART OF THE NINETEENTH CENTURY,

AND INTRODUCING DISCUSSIONS OF

THE PRINCIPLES HELD BY THE UNIVERSALISTS, DESTRUCTIONISTS, AND PRIVATIONISTS.

"It is not St. Augustine's, or St. Ambrose's works, that will make so wise a divine, as ecclesiastical history, thoroughly read and observed."

LORD BACON.

LONDON:

PRINTED FOR J. HATCHARD AND SON,

187, OPPOSITE ALBANY, PICCADILLY.

1825.

2072

S. Gosnell, Printer, Little Queen Street, London.

PREFACE.

It is neither a pleasant nor an easy task, to speak without fear, and without partiality, concerning recent measures, existing institutions, and individuals yet alive. The writer accordingly sends forth the present volume, not without some reluctance, and much nervousness as to its reception. Yet he can truly declare, that no view of courting favour, and no apprehension of giving offence, has induced him, in a single instance, to colour any statement, to exaggerate or suppress any fact, or to avoid pronouncing his honest opinion. His judgment may have erred, but his intentions have been pure.

In speaking of the dismissal of Curates, he has delivered some strictures, which he would now wish, not to retract, but to qualify. Could he suppose the case of a Rector's complaining of his Curate to the diocesan, on some flimsy ostensible ground, but really and secretly, through an inability to hear it said, "that Saul

had slain his thousands, but David his tens of thousands;" under such circumstances, the writer could not think of retracting any one word he has advanced. But he owns that he ought to have considered the question in a different light. He ought to have considered the case of a Curate, venturing, on the protection of his license, to harass his principal by a needless and indecorous opposition, in trifling matters wherein silent acquiescence would have been proper, had unity of sentiment been impracticable. He ought to have remembered the gross opposition set up by the Curate of ——— to his Rector, in annexing to a sermon preached by the former in favour of the Madras Schools, an eulogium of his own on the Lancasterian system. He ought to have remembered the culpable pertinacity of a Curate of ——, who having rendered himself altogether unacceptable to the congregation, and thinned down their numbers to two or three gathered together, refused to take the hint, and full notice for his departure. The reply of the worthy incumbent to this gentleman was, by the way, much to the point. "I wish," said the subaltern, "you only heard, sir, what people say of *your*

preaching." "*Me*, sir, they must hear; but if they unhappily cannot avoid having one *bad* preacher, it is no reason why they should have two, when there is no such inevitable necessity." An incumbent is a fixture; a Curate, a moveable person; an incumbent is usually more advanced in life than a Curate; an incumbent may be presumed to have more solidity than his representative. The leaning therefore ought, generally speaking, to be to the former; and, in any difference, although certainly there may be hard cases and exceptions, it is right that the latter should give way.

In so various a miscellany of subjects as compose this volume, some repetitions must necessarily occur. The author has endeavoured to avoid them as much as possible, by digesting the principal matters in the form of distinct treatises, to each of which a chapter is allotted. The laborious and multifarious duties of a subordinate minister in the first parish of England, both as to population and importance, will perhaps plead for any occasional imperfections in matter, style, or arrangement.

Several subjects of importance remain to be

discussed, and will occupy the half of another volume. The Indexes and Chronological Tables will complete the work.

As this volume formed no part of the original summary, it is right and fair to state, that the Author takes upon himself, the whole responsibility of the sentiments advanced, on the different topics discussed.

He would be sorry if his strictures on the Evangelical Clergy should give offence or pain to a body of his brethren, whose sincerity, zeal, piety, exemplary morals, and extensive benevolence, might seem to make amends for their irregularities, incorrect doctrine, illiberalities towards their orthodox brethren, and injudicious approximations to bodies, who are playing them false. The provocation has justified the retort.

This volume was printed and ready for publication nearly six months ago; but an unfortunate fire destroyed the work, just when the last sheet had come from the press.

CONTENTS.

CHAPTER XX.

BIOGRAPHY AND ACTS OF PARLIAMENT CONNECTED WITH CHURCH HISTORY, DURING THE FIRST FORTY YEARS OF THE REIGN OF GEORGE III.

I. Preliminary Observations on contemporaneous History.—II. Learned Divines. Prelates: Warburton, Hurd, Lowth, Law, Lavington, Horne, Newton, Pearce, Secker.—III. Dodd, Churchill, Young, Sterne, Jones of Nayland, Jortin, Whitby, Balguy, Blair the Chronologer, Warner.—IV. Dissenters: Campbell, Logan, Fordyce, Taylor of Norwich, Enfield, Harwood, Farmer.—V. Catholic: Ganganelli.—VI. Laywriters: Dr. Johnson, Sir William Jones, Soame Jenyns, Bower, Bowyer.—VII. Philanthropists: Howard, Hanway.—VIII. Acts of Parliament. Page 1–27

CHAPTER XXI.

EVANGELICAL CLERGY.

I. Remarks on Middleton's Ecclesiastical Memoir of the first four Decades of the Reign of George III.—II. Secular Clergy.—III. Latitudinarian Clergy.—IV. Orthodox Clergy.—V. Evangelical Clergy.—VI. Rise of the Evangelical Clergy.—VII. Terms: Orthodox and Evangelical.—VIII. Evangelical Divines, Calvinists, and Arminians.—IX. Romaine, Jones, Foster. —X. Madan, Spencer.—XI. Sir James Stonehouse.

—XII. Toplady.—XIII. Walker of Truro.—XIV. Griffith Jones, Welsh Charity Schools.—XV. Fletcher of Madely, De Courcy.—XVI. Talbot, Berridge, Newton of Olney.—XVII. Adam of Wintringham, Venn, and others.—XVIII. Lady Huntingdon patronizes the Whitfield department of Methodism, and spreads it within the Church.—XIX. Howel Harris; Talgarth, and Trevecca.—XX. Lady Ann Erskine.—XXI. Cornelius Winter.—XXII. Strictures on Wesleyan Methodism.—XXIII. Cadogan, Decoetlogon.—XXIV. Erasmus Middleton.—XXV.—Eyre, Evangelical Magazine, Pentycross, Rouquet, David Sympson, Richardson.—XXVI. Milner, Harvey.—XXVII. Cecil, William Good.—XXVIII. T. Scott of the Lock.—XXIX. Story, of Colchester.—XXX. Robinson, of Leicester.—XXXI. Cornelius Bayley, Tyler.—XXXII. Isaac Milner, Jowett, Coalthurst.—XXXIII. Sir Adam Gordon, Alphonsus Gunn, Patrick.—XXXIV. Remarks on the foregoing Catalogue - - - - Page 28–84

CHAPTER XXII.

From A.D. 1800 to 1810.

EVANGELICAL CLERGY CONTINUED.

I. The Plan of the Evangelical Body for purchasing small Livings.—II. Societies for educating Evangelical Ministers.—III. Mr. Wilberforce's Practical View.—IV. Archdeacon Daubeny, Sir Richard Hill, Belsham.—V. Remarks on the Practical View.—VI. London Missionary Society, and other Associations,—VII. Evangelical Distinction.—VIII. Further Progress of Evangelical Principles.—IX. Overton's True Churchman, answered by Dean Kipling and Daubeny.—X. Moderate Calvinism; Self-righteousness, spiritual Agency.—XI. Regeneration and Renewal.—XII. Administering the Eucharist to a whole Table at once.—XIII. Episcopal Discipline.—XIV. Confederation with Dissenters in Societies.—XV. Charity Sermons.—XVI. Prayers before the Sermon, and Hymns.—XVII. Other Features of Evangelism.—XVIII. Sen-

timents of the Orthodox Body.—XIX. Licentious Church Party, fostered by the extreme of Evangelism. —XX. Variances in Families, and chilling of the domestic Sensibilities - - Page 85–128

CHAPTER XXIII.

REIGN OF GEORGE III. FROM 1800 TO 1810.

I. Infidelity generated in England by the French Revolution.—II. Tom Paine.—III. Mary Wolstonecraft and William Godwin.—IV. Fysche Palmer.—V. Gilbert Wakefield.—VI. Defenders of Truth: Bishop Watson; Remarks on his Apologies, Plan for equalizing Benefices, Notions of Episcopacy, and the Articles.—VII. Arthur Young, Sir Thomas Bernard, Hannah More, William Gilpin, Jones of Nayland.—VIII. Biblical Researches: Kennicott, Archbishop Newcome, Dr. Geddes, Cruden, Crutwell, Harmer, Burder, Sir William Jones, Captain Wilford, Taylor, and Wells.—IX. Diocesan Meetings of the Clergy.—X. Nott, Lawrence, Mant; Taylor's "Why are you a Churchman?" —XI. Character of Religious Periodical Works: British Critic, Orthodox Churchman, Christian Remembrancer, Christian Observer, Edinburgh, Quarterly and British, Eclectic, Critical, and Monthly Reviews, Monthly Magazine, Gentleman's Magazine, Evangelical, Arminian, Baptist, Missionary.—XII. Sunday Newspapers - - - Page 129–167

CHAPTER XXIV.

ON CATHOLICISM.

I. English Catholics; Act of 1791.—II. Irish Catholics. —III. United Irishmen; Peep of Day Boys.—IV. Recall of Earl Fitzwilliam.—V. Maynooth College.—VI. Progress of Discontent.—VII. Orange Party.—VIII. Irish Rebellion.—IX. Union with England.—X. Arrangements for connecting the Popish Clergy with the State.—XI. Arguments in favour of Emancipation.—XII. Arguments against it.—XIII. The

King's Scruples.—XIV. Resignation of Pitt; his Death.—XV. Lord Howick's Administration.—XVI. Abolition of the Slave Trade.—XVII. Veto proposed.—XVIII. Repeated Failures in Parliament.—XIX. Dissensions among the Catholics.—XX. New Method of gaining their Object piecemeal.—XXI. Remarks on the Plan for paying Salaries to the Popish Clergy.—XXII. Constitution of the English Catholic Church. Page 168–186

CHAPTER XXV.

ON CATHOLIC EMANCIPATION.

I. Restraints imposed on Popery, in Protestant and even in Catholic countries.—II. On Toleration, as opposed to Emancipation.—III. On the Arguments in favour of entire Emancipation.—IV. Emancipation considered as a right.—V. Emancipation considered as likely to improve the Condition of Ireland.—VI. Emancipation considered as likely to consolidate the Strength of the Empire.—VII. Would entire Emancipation actually conciliate the Catholics?—VIII. The Character and Tone of the Catholics.—IX. The Position, that the Religion of the majority should be that of the State, considered; and the Use likely to be made of it by the Catholics.—X. What are we risking in trying the experiment?—XI. Mistaken Notions of the Irish Catholics; their Temptations.—XII. Ambitious Character of Popery.—XIII. Its intolerant Character.—XIV. Its persecuting Character.—XV. Its Character as a Religion substituted for Protestantism.—XVI. On the proposed Securities.—XVII. No constitutional Security but in the Renunciation of Papal Supremacy by the Catholics.—XVIII. Prospective Consequences of this Measure - - - Page 187–234

CHAPTER XXVI.

ON RESIDENCE AND CURATES.

I. Qui Tam Actions, and Residence Act.—II. On Residence.—III. On the Improvement of Livings.—

IV. On Dispensations.—V. On too great Rigour in enforcing Residence.—VI. Sir W. Scott's Bill; fails of its Object.—VII. On keeping up Curates and Lecturers.—VIII. On Diocesan Discretion; Objections. —IX. Defence.—X. Other Remedies for Non-residence.—XI. Curate's Act.—XII. Hardships of Curates.—XIII. New Curate's Bill.—XIV. Difficulties of assigning Stipends.—XV. On the State of Curates at the Death of the Incumbent - Page 235–262

CHAPTER XXVII.

BIBLE SOCIETY, AND PRAYER BOOK AND HOMILY SOCIETY.

I. Introductory Remarks on the Duty of distributing Bibles.—II. History of Translations of the Bible.— III. Alleged Limitation of the Powers of the Society for promoting Christian Knowledge.—IV. Origin of the Bible Society.—V. Its Principle of Simplicity and Comprehension.—VI. Remarks on giving the Bible without Note or Comment.—VII. Bibles in Eastern Languages.—VIII. Extension of the Society.—IX. Mr. Twining's Objections.—X. Auxiliary Societies. —XI. Further Progress.—XII. Expenses.—XIII. Papal Alarms and Bulls.—XIV. Catholic Bibles.— XV. Strictures on Bible Societies.—XVI. Extravagant Speeches.—XVII. Illiberality.—XVIII. Unworthy Arts to obtain Contributors.—XIX. On the Necessity for illustrating Scripture.—XX. Naval and Military Bible Society.—XXI. Prayer Book and Homily Society.—XXII. Vansittart's Answer to Herbert Marsh.—XXIII. Operation of the Society.
Page 263–307

CHAPTER XXVIII.

BARTLETT'S BUILDINGS.

I. Society for propagating the Gospel in Foreign Parts. —II. Society for promoting Christian Knowledge.— III. Objects. Charity Schools.—IV. Dispersion of Bibles, Liturgies, and Tracts.—V. Irish and Manx

Bibles.—VI. Gaelic and other Translations.—VII. Mant and Doyley's Family Bible.—VIII. Remarks.—IX. Family Prayer-book.—X. Books and Tracts.—XI. Supplemental Catalogue.—XII. Missions: Scilly, Hindostan.—XIII. Missionaries: Swartz, &c. chiefly Germans and Danes.—XIV. Buchanan's Christian Researches.—XV. Calcutta made a Bishopric; Bishop Middleton.—XVI. Bishop Heber.—XVII. Diocesan and District Committees.—XVIII. Anti-Infidel Branch.—XIX. Remarks.—XX. Parochial Libraries.—XXI. General Remarks on the Society.—XXII. Evangelical Influence.—XXIII. Removal of the Society to Lincoln's Inn Fields - Page 308–334

CHAPTER XXIX.

ON MISSIONS.

I. Danish Missions, patronized by the English Societies.—II. Their own Missions in Madras and other Parts of India.—III. Obstacles in the way of the Missionaries.—IV. Bishop Middleton's Letter for Assistance, and the Measures taken in Consequence of it.—V. Extract from the Writer's Sermon.—VI. Church Missionary Society.—VII. Its Stations.—VIII. Corresponding Committee.—IX. London Missionary Society.—X. Its Exclusions.—XI. Baptist Missionary Society.—XII. Wesleyan Missionary Society.—XIII. Moravian Missions.—XIV. Home Missionary Society. Page 335–357

CHAPTER XXX.

OTHER RELIGIOUS AND CHARITABLE INSTITUTIONS.

I. General Remarks on our public Charities.—II. Institutions connected with Religion.—III. Those for the Benefit of the Clergy: Remarks on Queen Anne's Bounty.—IV. Feast for the Sons of the Clergy.—V. Corporation for poor Widows and Orphans of the Clergy.—VI. Clergy Orphan School.—VII. Diocesan

Funds for Widows and Orphans of the Clergy.—VIII. Sion College.—IX. The Lock.—X. The Magdalen.—XI. The Female Penitentiary.—XII. The Foundling Hospital.—XIII. The Asylum.—XIV. The Philanthropic.—XV. The Refuge for the Destitute.—XVI. Marine Society.—XVII. General Observations.—XVIII. Suppression of Vice, and Prison Discipline.—XIX. Dissenters' Charities.—XX. On Chapel Elections.—XXI. Concluding Remarks. Page 358–389

CHAPTER XXXI.

ON EDUCATION.

I. Education prior to the Reformation.—II. State immediately after it.—III. Schools opened first in London; Norton Falgate.—IV. Parochial and Ward Schools.—V. Anniversary at St. Paul's.—VI. Progress of Manufactures.—VII. Origin of Sunday Schools.—VIII. Sunday School Union.—IX. On gratuitous Teaching.—X. Utility of Sunday Schools.—XI. Joseph Lancaster, Joseph Fox, and William Allen.—XII. Principles of the British and Foreign School Society; Objections.—XIII. Their Answer to these Objections.—XIV. Reply.—XV. Mechanism of the Lancasterian Schools.—XVI. Dr. Bell, and Madras System.—XVII. Comparison of tbe two Systems.—XVIII. Infant Schools.—XIX. Anti-educationists. Page 390–425

CHAPTER XXXII.

MISCELLANEOUS MATTERS.

I. Difficulty of preserving Unity or Connection in this Portion of History.—II. Peace of 1802, and Return to Hostilities.—III. Sunday Drilling.—IV. Lottery.—V. Menaced Invasion.—VI. Subscription at Lloyd's.—VII. Bull-baiting.—VIII. Climbing Boys.—IX. Vaccination.—X. Demoralized State of France.—XI. Methodism in England.—XII. Places of Worship in the Metropolis.—XIII. Sunday Concerts.—XIV. Music as Part of Religious Worship; Handel's Com-

memoration.—XV. Musical Festivals; Oratorios.—XVI. Meeting of the Charity Schools.—XVII. Painting as a Handmaid to Religion; Proposal to adorn St. Paul's.—XVIII. St. George's Chapel, Windsor; stained Glass.—XIX. Sculpture; Monuments.—XX. Election of a Minister in Clerkenwell. Page 426–443

CHAPTER XXXIII.

MISCELLANIES CONTINUED, AND ACTS OF PARLIAMENT.

I. Scotland; Election of a Professor of Natural Philosophy.—II. State of Religion in Ireland.—III. Dr. Buchanan's Prizes.—IV. His Memoir on India.—V. New Regime in Examinations at Oxford.—VI. Downing College, Cambridge.—VII. The Rev. Mr. Stone deprived for Socinianism.—VIII. Jubilee.—IX. On the Burial of unbaptized Infants.—X. On Craniology.—XI. On Sunday Exemptions from Turnpike Duty.—XII. Death of the Duke of Bedford.—XIII. Isaac Hawkins Browne.—XIV. Forsyth's Moral Philosophy.—XV. Bampton Lectures.—XVI. Acts of Parliament - - - Page 444–482

CHAPTER XXXIV.

OBITUARY OF LEARNED DIVINES.

I. Swartz.—II. Gærickè.—III. Parkhurst.—IV. Horsley.—V. Beattie.—VI. Carlyle, Graves.—VII. Archbishop Moore.—VIII. Kirwan.—IX. Paley, Campbell, Robinson.—X. Porteus.—XI. Laymen and Dissenters; Cowper, Kirke White, Elizabeth Smith.—XII. Priestley.—XIII. Pitt and Fox.—XIV. Winter.—XV. Macleane, Erskine. - - Page 483–510

CHAPTER XXXV.

SECTS.

I. Universalists.—II. Destructionists.—III. Privationists. Statement and Refutation of their several Principles - - - - Page 511–560

APPENDIX, No. I.

RELIGIOUS LITERATURE IN THE EARLY PART OF THE NINETEENTH CENTURY.

I. Introduction.—II. Overton's True Churchman.—III. Kipling and Daubeny's Answer.—IV. Daubeny's Trial of the Spirit.—V. His Guide to the Church.—VI. His Discourses.—VII. Nott on Enthusiasm.—VIII. Fellowes's Religion without Cant.—IX. His Guide to Immortality.—X. His other Freaks.—XI. Gleig's Sermons.—XII. Gregory Blount.—XIII. Gilbert Wakefield.—XIV. Mrs. Cappe, of York.—XV. Roscoe's Leo X.—XVI. Brewster, Wrangham.—XVII. Jones of Nayland, Campbell of Aberdeen, Villars, Foster's Essays, Eli Bates, Hayley.—XVIII. Thelwall's Sir M. Hale.—XIX. Bishop Bathurst, Bishop Burgess, Dr. Adam Clarke.—XX. Heber's Palestine.—XXI. Porteus's Charge, Paley's Natural Theology.—XXII. Faber's Cabiri, Lord Teignmouth's Life of Sir W. Jones, Dr. Hill of St. Andrew's, Bishop Huntingford.—XXIII. Hints for the Security of the Established Church.—XXIV. Malthus on Population, Ingram's Answer.—XXV. Napoleon's Catechism, Bishop Burgess's Easter Catechism.—XXVI. Beattie, Middleton on the Greek Article, Lindley Murray, Adams's View of all Religions.—XXVII. Relating to Evangelical Divinity: Milner's Church History, Frelinghausen, Hannah More, Bishop Tomline's Refutation, Benson's Life of Flechere, Fuller on Genesis, Melville Horne on Faith, Hale's Methodism Inspected, Churchman's Remembrancer, Faber on Calvinism, Sloan's Features of the Gospel, Bishop Porteus's Charge, Archdeacon Pott's Considerations, Lloyd's Christian Theology, Fathers of the English Church, Owen's Fashionable World Displayed, Cœlebs, Bausset's Life of Fenelon. - - - - Page 561–588

APPENDIX, No. II.

WORKS ON THE LITURGY, PASTORAL CARE, FAMILY PRAYER, AND THE BIBLE.

I. Liturgy—Biddulph.—II. Family Prayer—Bean.—III. Macgill—Holloway and Hurdis on the Pastoral Care. —IV. Biblical Researches—Marsh's Michaelis—Bryant's Observations on Scripture—Faber's Horæ Mosaicæ—Maltby's Illustrations of Christianity—Robinson's Evidences—Granville Sharpe—Dick, on Inspiration—Less's Credibility—Woodhouse on the Apocalypse—Faber on the Prophecies—Pearson on the Bible Society—Adam Clarke's Bible—Socinian New Testament—White's Diatessaron—Reeves's Bible—Yeates's Hebrew Grammar—Wordsworth on the Bible Society —Thompson's Diatessaron - - Page 589–599

APPENDIX, No. III.

Sermons—General Strictures—Horsley—Magee—Napleton—Buchanan—Brewster—Gardiner of Bath—Burgess—Penrose—Ireland's Westminster Lectures —Bidlake—Sydney Smith—Rees—Davies—Evangelical: Walker of Truro—Milner—Gisburne—Cooper—Simeon's Skeletons—Sir H. Moncrieff Wellwood—Finlayson—Robert Hall—Jay—Burder's Village Sermons - - - - Page 600–610

HISTORY

OF THE

ENGLISH CHURCH AND SECTS.

CHAPTER XX.

BIOGRAPHY AND ACTS OF PARLIAMENT CONNECTED WITH CHURCH HISTORY, DURING THE FIRST FORTY YEARS OF THE REIGN OF GEORGE III.

Contents.

I. *Preliminary Observations on contemporaneous History.*—II. *Learned Divines. Prelates: Warburton, Hurd, Lowth, Law, Lavington, Horne, Newton, Pearce, Secker.*—III. *Dodd, Churchill, Young, Sterne, Jones of Nayland, Jortin, Whitby, Balguy, Blair the Chronologer, Warner.*—IV. *Dissenters: Campbell, Logan, Fordyce, Taylor of Norwich, Enfield, Harwood, Farmer.*—V. *Catholic: Ganganelli.*—VI. *Lay writers: Dr. Johnson, Sir William Jones, Soame Jenyns, Bower, Boyer.*—VII. *Philanthropists: Howard, Hanway.*—VIII. *Acts of Parliament.*

I. HISTORY, as it becomes contemporaneous, increases in importance. It may suffice, in treating of remoter times, to have recorded the leading

facts, and pourtrayed the more prominent characters; to have woven such a narrative only, as might serve to display and connect the grand progression of causes and effects; leaving minor facts and personages to the researches of the antiquary, the book-making of the biographer, or the picturesque taste of the historical romance writer. But when we descend to our own days, no such omissions can be tolerated. Events and individual characters, which, seen through the mist of distance, would have dwindled into insignificance, or faded into air, derive a powerful interest from approximation. Every thing is momentous by being present or recent; and, indeed, as we know not on what slight agencies important events depend, to omit what we deem a trifle were, perhaps, to remove a link from that great chain, which unites concord with hostility, restlessness with revolution, and one age with another.

In examining the last twenty years of George the Third, therefore, we propose to amplify our narrative; and lest too many facts, classed under the same title, should tire the patience of the reader, we shall here close our account of the eighteenth century, with a biographical notice of the leading authors in theology, the acts of Parliament not already mentioned, and a few other miscellaneous matters, appertaining to that period of the reign, which has already passed under review. These matters will occupy several chapters;

though they are rather appendices than continuations of the history.

II. Among the prelates, whose writings adorned the first forty years of the reign of George the Third, *Warburton*, *Hurd*, *Lowth*, *Law*, *Lavington*, *Horne*, *Newton*, *Pearce*, and *Secker*, hold the first rank. Revelation had been assailed by open unbelief, keen ridicule, and metaphysical subtlety; and it was wise to exalt to eminent stations in the church, men richly gifted with controversial powers, and distinguished for classical and theological attainments. But controversy too often transports divines beyond the bounds of soberness; and several of these prelates debased their zeal, by an overbearing spirit and an irritable temper; while others were hurried into the fields of adventurous position, through philosophical refinements, or warmth of fancy. To *Warburton*, and his Opus Maximum, the "Divine Legation," we have already made frequent allusions. The sum of his argument in that learned work was this: that the omission of eternal sanctions in the Levitical code, and the enforcement of its laws by temporal interposition, brought the pretensions of Moses to an immediate, and therefore an infallible trial, and thus proved his divine legation. To a certain extent this reasoning is valid. Had Moses spoken only of eternal recompence, he could have obtained little credit; for there would have been no present test of his mission; whereas

his resting his veracity upon temporal sanctions, to be visibly and regularly enforced, was reference to a criterion, which, by its success or its failure, would stamp the prophet, or detect the impostor. With reference to our own convictions, we know, that by the Jews Moses was believed to be no impostor; we therefore conclude that the criterion did not fail, that the promises and denunciations of the Mosaic code were actually succeeded by extraordinary and immediate interpositions; evincing him to be a prophet sent from God.

Yet Warburton went too far in maintaining that future rewards and punishments were altogether unrevealed under the law. The Jews always believed in them; and our Lord himself, quoting the writings of Moses, where God is called the God of Abraham, of Isaac, and of Jacob, reproves the Sadducees for opposing the popular comment, that God is not the God of the dead, but of the living; in other words, that these three patriarchs, though buried, were yet alive. The promise that the seed of the woman should repair the punishment of death; the translation of Enoch; the type of the ark surviving the flood,—prove that Moses was not forgetful of imparting to the Israelites the knowledge of a future state.

In fact, the pretensions of Moses, like those of Christ himself, were established, partly on direct miraculous agency, and partly on both temporal and eternal anticipations. If the tem-

poral sanctions originally preponderated, it was not only to obtain credit, among a stiff-necked generation, to the mission of the son of Amram, but to punish or reward the Jews, in their aggregate capacity, as a people about to be dispersed: for eternal recompence respects men as individual agents, but communities must be dealt with in time, or not at all.

Hence intimations of futurity were at first overshadowed, in the necessity for warnings which should immediately be realized; but they emerged from obscurity, and waxed more ample and distinct, as these temporal warnings, becoming less necessary, were partially withdrawn.

The "Divine Legation of Moses," thus paradoxical and imperfect, was extolled for its ingenuity and learning, but censured on the score of its hypothesis; abused, according to the author's own expression, as though it had been the divine legation of Mahomet. Gibbon termed it a monument, crumbling into dust, of the vigour and weakness of the human mind.

Conyers Middleton had weaned this scholar from the office of a trifler with words, by pronouncing his talents to be capable of correcting the opinions and manners of mankind. He accordingly assumed a loftier port, A.D. 1736, by publishing his "Alliance between Church and State;" a treatise showing the necessity for an ecclesiastical establishment and a test. Among

his earlier works, an "Enquiry into the Causes of Miracles and Prodigies," rather evinced the strength of his argumentative powers, than served the cause of revelation. He differed with Lowth concerning the book of Job; which Warburton ascribed to Ezra, while Lowth defended the received opinion of its being a work anterior to Moses; and these two prelates, forgetful of their Christian character, assailed each other with unseemly acrimony*.

But when Warburton attempted to vindicate Pope's Essay on Man, though he gained the friendship of that poet, who, by introducing him to Mr. Allen, laid the foundation of his future fortunes, he compromised his character as a Christian minister. Before the mitre adorned his brows, he had attained his 64th year; yet his faculties were still vigorous. Several short sermons, and tracts

* Faith working by Charity was the orthodox title and theme of Warburton's Confirmation Sermon, at Lincoln; and to a Charity Sermon, preached at the Abbey Church, in Bath, he prefixed a brief Account of the Infirmary in that City. During the rebellion in 1745, his Portrait of Popery showed him to be not inert in so alarming a crisis. His Enquiry into the Opinions of the ancient Philosophers, concerning a future State, and the double Doctrine; his Julian, or Dissertation on the Fires which impeded the re-building of Jerusalem; the Lincoln's Inn Lectures on natural and revealed Religion; the View of Lord Bolingbroke's Philosophy; and the Remarks on the Histories of Hume and Neale, were the productions of more settled times.

on the sacraments, on grace, and on other religious subjects, closed his literary career. Ob. A.D. 1779.

Dr. Johnson describes Warburton as a man of vigorous faculties, of a mind fervid and vehement, with wonderful extent and variety of knowlege; a scholar, a reasoner, and a wit; but haughty, and impatient of contradiction; making his readers his enemies, and adopting towards his antagonists the Roman determination, *oderint dum metuant;* of knowledge too multifarious to be exact; and a style forcible without neatness. Of his temper and his style, his complaint against Wilkes, before the House of Lords, may afford a curious example. In denouncing that libertine's notes to the Essay on Woman, as a work worthy of the devil; "but no," continued the prelate, "I beg the devil's pardon; he is incapable of writing it." The Edinburgh Reviewers have styled Bishop Warburton the last of our great divines; and this, probably, to throw into the shade the lustre emitted by such names as Horsley, Marsh, Magee, Lawrence, and Burgess.

Hurd was rather an elegant scholar than a theologian; his sermons at Lincoln's Inn being less esteemed than his Essays on Chivalry. His correspondence with Warburton was little better than the reciprocal panegyrizing of two men, who had each an itch for flattery. Dr. Parr assailed

Hurd with bitterness, in a contrast which he drew between them.

Bishop *Lowth* was the son of a prebendary of Winchester, the author of a Commentary on the Prophets, which is usually printed as a continuation of Patrick on the Pentateuch. The celebrated Prelections, "De sacrâ Poesi Hebræorum," were delivered from the poetical chair in Oxford, A.D. 1741. Lowth exchanged the Bishopric of Limerick for a Prebend of Durham; whence he rose by several gradations to the see of London. One daughter died while sitting with him at the tea-table: on another he composed the beautiful Epitaph—

> Cara Maria vale! ac veniet felicius ævum
> Quando iterum, tecum, sim modo dignus, ero;
> Cara redi, lætâ tum dicam voce, paternos
> Eja, age in amplexus, cara Maria, redi.

His learning and zeal were graced by elegant manners; and by an amiable disposition in private life. He is the author of a translation of Isaiah, of an English grammar, and of a poem on the genealogy of Christ. Ob. 1787, aged 77.

Edmund Law was promoted to the Bishopric of Carlisle, A.D. 1769; and is known to the world by a Theory of Religion; Notes on King's Origin of Evil; and a View of the Controversy concerning an intermediate State. It is his notion, that Christ, at his second coming, will restore to life

the dead, whom the sin of Adam, without such interposition, would have condemned to a state, not of punishment, but of utter insensibility. His meekness deprived him of proper firmness; and his charity absorbed the marrow of his zeal. More latitudinarian than orthodox, and the father of the ultra liberals, his mind unhappily settled into an indifference bordering upon scepticism, with respect to some fundamental doctrines of the Christian faith. Ob. 1787.

The Enthusiasm of Methodists and Papists compared, is the work, which perpetuates the memory of *Bishop Lavington*. He wrote also a book on the Moravians, and died in 1762.

Horne waked the lyre of David, and with no unworthy hand. His Commentary on the Psalms occupied him twenty years, and bears proofs of exquisite polish. It is a delightful amplification of the music of Zion; wherein every phrase is spiritualized; every prophetic and recondite meaning pointed out: and, as the inscription on his monument in Norwich Cathedral eloquently and justly affirms, it will be remembered until the praises of earth shall yield to the hallelujahs of heaven. "Horne wanted not the touch of a master," says a late writer; "but, instead of painting a plain cabinet picture, he often sacrificed utility to effect, by aiming to produce a splendid altar-piece *." This is not a just criticism;

* Middleton's Decades of George III.

it is his altar-pieces that constitute the first charm of the Commentary: yet perhaps the refinement of composition is too fastidious and adunguinated.

Horne is the author of excellent Sermons; in which nothing of his Hutchinsonian tendencies appears. He ascribed the suavity of his temper to the care of his parents, who, during infancy, rocked him asleep with the music of flutes. No man ever blended more happily an amiable cheerfulness, and a sportive fancy, with the character of grave piety. "Aware," says a religious biographer, "that religion, like her Master, 'may be crucified between two thieves,' he shunned the extremes of lukewarmness and fanaticism:" an ill-placed smartness, and somewhat profanish for evangelical lips.—When advanced to the see of Norwich, where, in heavenly-mindedness, and in zeal for episcopacy, he bore a strong resemblance to his predecessor, Hall, he had reached his 60th year: and both body and mind exhibited symptoms of decay. On ascending the steps of his palace, he remarked, that he should not climb them often: and in two years his presentiment was verified, by his death at Bath, A.D. 1792. His biographer was his familiar friend, Jones of Nayland; whom he used to style, Master William. Master William has produced an entertaining volume; containing many anecdotes, illustrating at once the playfulness and spirituality of

this amiable prelate's mind. Among his minor works are numbered, Observations on the Life of St. John; some Hutchinsonian Tracts; a Letter on the Philosophy of Hume; and another in condemnation of latitudinarian subscription.

Newton, Bishop of Bristol, began his career as a morning preacher; an aim of vanity, a flashy office, which rarely affords the omen of future greatness:—His Belles Lettres relaxation was a variorum edition of Milton:—but the Dissertation on the Prophecies is his classical work in theology. He died in 1782, in his 79th year. He had preferred Cambridge to Oxford, for a pure and a worldly, an exalted and an ordinary reason:—the first, that the studies were more manly; the second, that the fellowships were more rich. His chief work served to relieve his mind from grief, for the loss of his first wife. "I never found," said he, "a better remedy in affliction, than plunging deep into study, and fixing my thoughts on other objects. A better remedy, however, he afterwards DID find:—at least, if the second partner of his affections at all corresponded to the beau ideal of his fancy:—a clever sensible woman, who had some knowledge and experience in the world; who was capable of superintending and directing his affairs:—who was a prudent manager and œconomist; and could lay out his money to the best advantage:—who, though she brought no fortune, yet could save one, and be a fortune in

herself:—who could supply his table handsomely; and do the honours of it in a becoming manner:—who had no more taste and love of pleasure than a reasonable woman should have:—who would be happier in staying with her husband at home, than in perpetually gadding abroad:—who would be careful and tender of his health; and, in short, be a friend and companion at all hours. In this sketch, his Lordship speaks wofully little, concerning either the mind or the accomplishments. It is rather an advertisement for a nurse, a cook, and a housekeeper, than the character of a Bishop's lady. It is the description of a second wife for convenience; while the prime affections are all buried in the grave of the first.

After the death of *Zachary Pearce*, Bishop of Rochester, were published his Comments on the Gospels and Acts: now totally forgotten. Ob. 1774.

Archbishop Secker, educated as a dissenter, presents the singular and perplexing anomaly of a divine, attaining to the highest station in a church, to whose privileges he possessed no legitimate claim, having never been grafted into its communion by any baptism, which the rigour of its principles would allow to be regular or valid. His divinity was temperate and orthodox; his disposition devout and charitable. His Sermons are simple, sensible, and practical; but void of energy, and barren of embellishment. His

Charges are excellent summaries of the pastoral duties; and his Lectures on the Catechism have not been surpassed *. This excellent prelate died A.D. 1768; and was succeeded in the primacy by Dr. Cornwallis.

III. There is no hierarchy in talent; yet, among the inferior ranks of the church, we shall now search in vain for men of higher endowments, than most of the dignitaries above enumerated. The unfortunate *Dr. Dodd* was long a popular preacher, in various chapels of the metropolis. He contributed, in an especial manner, to the support of the Magdalene charity: but his example defeated the good effects of his advice. Having offered to the Chancellor's lady, in an anonymous letter, a bribe of 3000*l.* for the presentation to the living of St. George's, Hanover Square, he was struck out of the list of His Majesty's Chaplains. Pressed by the calls of his extravagance, he at length forged a bond for 4200*l.*—but certainly with the hope of discharging it before it became due—on his pupil and patron Lord Chesterfield: and being brought to trial, was executed at Tyburn, A.D. 1777; exactly on the spot where the turnpike-house now stands. Many and powerful were the exertions made, to obtain the Royal clemency:—but the King stood inflexible;—replying, that if Dodd were pardoned, the

* Life by Bishop Porteus.

Perreaus, previously executed for the same offence, were murdered. This was no reason: the Royal pardon is not bound by precedents; and for Dodd to have lived, degraded and disgraced, might perhaps have been sufficient punishment. It is singular, that this divine, by a presentiment opposite to that of Phalaris, should have penned a treatise on the impropriety of capital punishments. His speech on his trial, and sermon to the prisoners, were written by Dr. Johnson: but the speech was better adapted to the occasion than the sermon; for who would go about making pedantic divisions and distinctions, with the halter about his neck, and the coffin yawning before his eyes? As for his Prison Thoughts, they are rhapsodies of his own. Thus fell Dodd, undone by vanity and extravagance; a Demas, as he was characterized by his friend Bishop Horne: yet not to be mentioned in the same class of criminality with the execrable Bishop Atherton; whose canting repentance, after a life of horror, is preferred in a late puritanical publication, to the irregularities and compunction of Dodd. The Sermons to Young Men, and Discourses on the Parables and Miracles, are only elegant and respectable publications; evincing, like the strange orations of Edward Irving, how greatly manner must contribute to popularity, and how widely morning preachers err by appearing in print. Their performances are the nosegays of a day, which can

never be set in pots. Dodd's Family Bible has not been excelled; not even by the well-patronised labours of Mant and Doyley, which, however sound in orthodoxy, and edifying in moral tendency, are deficient in illustrative comment*.

Churchill coveted the fame of a poet; and verily he had his reward. As a divine, he sold cyder, wrote satires, frequented theatres, kept a mistress, and joined Wilkes: nor could we balance these qualities by any favourable record, if he had not left a respectable volume of Discourses on the Petitions of the Lord's Prayer. He died in 1764.

A warmer praise may be awarded to *Dr. Young*, the celebrated author of the NIGHT THOUGHTS, which were written at his rectory of Welwyn, in Hertfordshire, in the sixtieth year of his age. Lorenzo was his own son, whose dissipation he at length forgave. Nerissa and Philander were the son and daughter of his wife; and all three are deplored in well-known lines, which would be more affecting, if they were less affected:

> "Insatiate archer! could not one suffice?
> Thy shaft flew thrice, and thrice my peace was slain,
> And thrice, ere thrice yon moon renewed her horns."

* Hewlett's Bible is said to be a new and improved edition of Dodd's, which Dr. Gregory, the original editor, did not live to complete.

His favourite walk at Welwyn was the churchyard; and all his thoughts and occupations were tinged with a hue of death. In his garden was painted the similitude of an alcove; and to those who approached the fallacy was addressed this inscription—*Invisibilia non decipiunt.* His Night Thoughts were written beneath a lamp placed in a skull; yet he instituted an assembly and a bowling green in his parish, and loved innocent sports. His wit was often levelled against the enemies of religion and decency. Voltaire's abuse of Milton drew from Young the epigram,

> "You are so witty, profligate, and thin,
> You seem like Milton, with his Death, and Sin."

It is said, that finding himself one day unable to excite attention amongst his congregation at St. James's, he sate down in the pulpit, and burst into a flood of tears. Young, early in life, had published a Paraphrase on the Book of Job. With his plays, satires, and political writings, this history has no concern. It was his merit to invest religion in the charms of poetry; and Philosophy discourses eloquently in his arguments in favour of the immortality of the soul. He died in 1765.

The Sermons of *Sterne* contain more of wit than of divinity. It is impossible to suppose

him to have been in earnest; or ever to have produced a serious impression *.

Sterne's other works, full of affected sensibility, were sentimentalized while his mother was lying in a jail. Resurrection men made their profit of his remains, which were recognized under dissection, in the anatomical school of Oxford; and restored to the cemetery of St. George's Hanover Square, at Tyburn, with a jolly epitaph, framed by the freemasons: "Alas! poor Yorick." A like service of disinterment and dissection has been performed towards his literary character, by Dr. Ferriar, of Manchester, who has laid open the plagiarisms of this sentimentalist, from Burton's Anatomy of Melancholy, Bishop Hall's works, and other old books. He died in 1768.

Jones, of Nayland, has already been honourably noticed, as author of the celebrated treatise on the Catholic Doctrine of the Trinity. His Book of Nature, the little bud of his Lectures on

* Take, for a specimen, his account of the prodigal son: "How shall the youth make his father comprehend, that he was cheated at Damascus by one of the best men in the world: that a whore of Babylon had swallowed his richest pearl, and anointed the whole city with the balm of Gilead: that the apes and peacocks, which he had sent for from Tarshish, lay dead upon his hands; and that the mummies had not been dead long enough, which had been brought him out of Egypt?"

the Figurative Language of Scripture, is one of the most interesting tracts that can be presented to the young Christian. He instituted the British Critic; and published a collection of treatises, entitled, The Scholar Armed. Having shone as a light to guide men to the divine Messiah, he breathed his last, appropriately, on the morning of the Epiphany, 1801.

Jortin was a chapel-preacher; and his sermons are tricked up in that flimsy texture, that pithless elegance, by which all such Sunday morning after-pieces to the drama, and second acts of the ballet, are emasculated. His Life of Erasmus is a plagiarism from Le Clerc; and his Remarks on Ecclesiastical History consist, mainly, of a few superficial notes. In a dissertation on Homer and Virgil's notions of the state of the dead, this triton of the minnows provoked the leviathan Warburton. On his death-bed, when a female attendant offered him refreshment, "No," he replied, "I have had enough of every thing." His epitaph in Kensington church was chosen by himself,—J. Jortin, mortalis esse desiit, 1770.

Respectful mention has already been made of *Whitby*, as expositor of the New Testament, and author of a treatise on the Five Points.

Thomas Balguy's Sermons, like those of his father JOHN, are remarkable for coldness and precision. After the death of *Blair*, the CHRO-

NOLOGER, in 1782, were published his Lectures on the Canon of the Old Testament.

Warner is said to have written with one pen the whole of his Ecclesiastical History of England. He was rector of several churches in and near London; and published a compiled System of Divinity; an Illustration of the Common Prayer; a Treatise on the Sacraments and Rites; a Letter to Sion College, on the Maintenance proper for Widows and Orphans of the Clergy; and an Inquiry into the Catholic Tendency of certain Passages in the Catechism. Among his miscellaneous works, we find a Treatise on the Gout; which personal experience in that complaint for thirty years, enabled the author to indite.

IV. Several eminent *dissenters* flourished at this period; and among these, *Campbell*, the principal of Mareschall College, is justly celebrated for his silencing answer, his blow of Entellus, to Hume's Essay on Miracles; and likewise by a translation of the Gospels; but his posthumous work on Ecclesiastical History is marked with much bigotry and prejudice, in favour of Presbyterian discipline.

Poetry, more than theology, distinguishes the Sermons of *Logan*; yet in this last quality, though not profound, they are still truly orthodox; and it is with much surprise, that we hear a re-

cent author classing what he terms the tinsel divinity of Logan with the cold morality of Blair. Our poet wrote several hymns and paraphrases used in the Scottish church. In the latter part of life, his habits became intemperate, and he died in London, A.D. 1788.

The two *Fordyces* were brothers. Both published works on the Eloquence of the Pulpit. James, the younger, wrote sensible Discourses to Young Men and Young Women; and his celebrated Sermon on unlawful Pleasure is printed in the Scottish Preacher. Ob. 1796.

A Hebrew and English Concordance, and a book on Original Sin, are the chief memorials of *Taylor, of Norwich*. He was superintendant of the famous academy at Warrington; that hot-bed of Socinianism and disaffection; and died 1761.

Enfield was another of those twinkling lights which glimmered in the Warrington academy. He died in 1797, and has left some paltry sermons; together with a History of Philosophy, which is only a translation from Brunck.

Of *Harwood*, and his Oriental Metaphors, we have already spoken. He lived till 1794: a book-stall hunter, and a dead hand at a title-page.

Farmer was a new light; a German divine, who maintained that our Saviour's temptation was a series of visions; and that demoniacal possession was only the effect of mental diseases. He died 1797.

V. To *Ganganelli*, as a Catholic author, we assign a separate place. Under this Protestant Pope, the Jesuits were suppressed. He opposed himself to ecclesiastical quackery, and gave an example of sober judgment, in his own sentiments and transactions. "Neither St. Paul, nor St. Francis," said he, "have taught me to dine splendidly." An example, which has been imitated by Pius VII. whose dinner was furnished daily, including wine, &c. for twelve paoli, or six shillings. "We lay aside charity to maintain faith," was noather of Ganganelli's aphorisms; "but if error must not be tolerated, neither must we persecute its author." This is sage doctrine, when applied to an inquisition, or to persecution in a noxious seuse; but it will not bear the extension for which false liberality would contend. Penalties must be inflicted on the authors of blasphemous errors, injurious to right principle, and to moral practice; and civil exclusions are proper for religious principles politically dangerous. All this is not persecution, for there is no other effectual way of opposing the error. The letters ascribed to Ganganelli are now allowed to be spurious. Ob. 1775.

VI. Our plan embraces lay writers, whose works bear upon religion. Of *Dr. Johnson*, as the literary Hercules of the eighteenth century, we may remark, that *piety* and orthodoxy breathed throughout all his compositions; but appeared

more conspicuously in many papers of the Rambler, and in his admirable Sermon on the Sacrament. "A vicious liver," said he, in conformity with this purity of his writings, "resembles a taper, which extends its radiance further than its heat, and burns only those who make too near approaches. But a line of wanton profaneness, or of low obscenity, deliberately sent forth into the world, can spread corruption to the farthest ends of the earth, and to generations yet unborn." Ob. 1784.

The learned *Sir William Jones* deserves the opposite niche in St. Paul's, as having contributed by his oriental researches to elucidate the Scriptural chronology, to reduce the wild cycles of infidel sciolists, and to confirm the narrative of Moses, respecting the early history of mankind.

Soame Jenyns is the author of a poem on the art of DANCING; and of what a Methodist would pronounce a kindred performance, a Treatise on the Origin of Evil; though a punster, would rather bind up with it his Verses on the SOUL; but his chief labour, if labour it may be called, is a small exceptionable tract on the Internal Evidences of Christianity. Ob. 1787.

Bower was a Scottish jesuit, who through horror at the inquisition, or, as scandal reports, after an intrigue with a nun, renounced the Catholic superstition, and joined himself to the Church of England. He gives an interesting

account of his flight from Italy, through Switzerland and France. His History of the Popes is a work of no high repute. His name is frequently confounded with that of *Bowyer*, the printer, who published an edition of the Greek Testament, with a collection of *Conjectural Emendations.*

VII. The literary philanthropists of this period deserve likewise a distinct section. Born at Hackney, and bred a grocer, Howard had nearly attained his 50th year, 1773, when serving the office of sheriff, and contemplating the state of the prisoners, he first conceived those sentiments of extended benevolence, which conferred on him, in the end, the title of The Philanthropist. He began by visiting the jails throughout England, with the view of alleviating the miseries of their tenants. In 1777 appeared his valuable treatise on the Prisons in England and Wales; and in 1789, his Account of Lazarettoes in Europe. Setting forth on an expedition of charity, he, among other places, visited Rome, where he was so full of his object, as not to bestow even a day on inspecting the curiosities of that city; and perhaps it may have been fortunate for the world, that a grocer knew nothing about antiquities. Proceeding in his course, he fell a sacrifice to an infectious disorder, at Cherson on the Black Sea, A.D. 1790. A statue of Howard is erected in St. Paul's Cathedral facing that of Dr. Johnson: this is right; for the triumphs of the heart deserve

commemoration, not less than the power of the intellect.

Worthy of a second place in the annals of philanthropy is *Jonas Hanway;* who, on returning from his travels in Persia, became a principal institutor of the Marine Society, and patron of the Magdalene Hospital. He died 1784; having written a work on Sunday schools, then just commencing, and a volume entitled Domestic Happiness Promoted.

VIII. Besides the parliamentary enactments interspersed in the foregoing chapter, several bills were passed for protecting the privileges of the two Universities, in regard to exemption from service in the militia, the assize of bread, the setting up of trades within their several jurisdictions, and the duties on paper for printing certain books. Leases of tithes, and incorporeal hereditaments for three lives, or twenty-one years, were made valid on the same footing with those of lands, as established by 32 Henry VIII.

With wise attention to the interests of the clergy, it was ordered, that to prevent the charges on dilapidations, an estimate should be made of the price of the proposed building, and of the value of the living; after which, the incumbent may mortgage the glebe, tithes, &c. to the amount of two years' value, for twenty-five years, until the whole costs be paid; while, on failure in payment for forty days, the mortgagee may distrain.

An acre for each 100*l.* may be purchased by sale or exchange of the glebe, within one mile of the church, for new buildings; and the bishop can compel the incumbent to insure. The succeeding incumbents shall pay the interest due, and five per cent. of the sum originally advanced, or ten per cent. if non-residents. From Queen Anne's bounty, money may be borrowed without interest, if the living be under the value of 50*l.*; if above, a sum equal to two years' income may be had at four per cent.

The act 36 Geo. III. ch. 83, allows the bishop to assign a stipend to the curate; and, where the rector does not reside four months in the year, the parsonage house and garden, or 15*l.* in lieu thereof. All chapelries and curacies augmented by Queen Anne's bounty, shall be on the same footing with presentative livings; not only as by 1 Geo. I. s. 2. ch. 10, in regard to the avoidance of other benefices, but further, the licence to such perpetual cures shall be held equivalent to institution; and the ordinary may appoint a stipend to the officiating curate; which he may likewise revoke, though subject to an appeal to the archbishop.

Bishops were allowed to ordain foreigners, who were to officiate abroad, without requiring the oath of allegiance.

Toleration, not guided by sound wisdom, is apt to err; at one time by incautious latitude,

and at another by unreasonable exclusion. An act was passed for exempting protestant dissenters from subscribing the Thirty-nine Articles, and enabling them to teach schools, and to plead exemption from militia service, on taking the oaths of allegiance and supremacy, and subscribing to the truth of the Scriptures: a sage measure, enabling every blacksmith, by calling himself a preacher, to evade his civil duties, and to throw them on his simpler neighbour; while its fellow, the licencing act, would open his smithy for a chapel. Another act afforded the like privileges to Catholics: prohibiting, at the same time, the founding of any school bound by religious vows; or the admission of Protestant children into Catholic schools.

The observance of the Sabbath ought to be a leading object with legislators; seeing it is wiser and easier policy to prevent crime, than to crush it after it has been suffered to prevail. Penalties were awarded against the using of a gun on Sunday, or on Christmas day. The baking of rolls on Sunday was prohibited: as was that of pies and meat puddings, except from nine o'clock A. M. to one P. M. Houses of public entertainment, or debating societies, were forbidden to be opened on Sunday; yet permission was publicly given, for fish-carts to pass on Sundays and holidays into London.

All such restrictions ought to be general and

impartial. Why are stage coaches permitted to travel: and lawyers notoriously to hold consultations; and the speaker to entertain a dozen or two of cooks, on the Sabbath!

Among miscellaneous acts may be classed that for settling the amount of probate duties, and of legacy receipt stamps; the whole of which are highly exorbitant, and latterly obtained with a scrupulousness bordering on vexation: than which nothing more strongly tends to chill, and to alienate from the right cause, the affections of the loyal. By another act parish registers were ordered to be stamped; but a subsequent law repealed this paltry and harassing measure.

The oath of abjuration, previous to taking any civil office, was added to those of allegiance and supremacy. The royal family were prevented from contracting marriages, without consent of the King.

Servants belonging to certain public hospitals were exempted from the duty on servants.—Church-ways were ordered to be repaired by the landholders —Suits for defamation shall be entered within six months.—No suit for incontinence shall be brought into court after eight calendar months from the commission of the crime.—Persons guilty of polygamy were pronounced liable to transportation.

CHAPTER XXI.

EVANGELICAL CLERGY.

Contents.

I. *Remarks on Middleton's Ecclesiastical Memoir of the first four Decades of the Reign of George III.*—II. *Secular Clergy.*—III. *Latitudinarian Clergy.*—IV. *Orthodox Clergy.*—V. *Evangelical Clergy.*—VI. *Rise of the Evangelical Clergy.*—VII. *Terms: Orthodox and Evangelical*—VIII. *Evangelical Divines, Calvinists, and Arminians.*—IX. *Romaine, Jones, Foster.*—X. *Madan, Spencer.*—XI. *Sir James Stonehouse.*—XII. *Toplady.*—XIII. *Walker, of Truro.*—XIV. *Griffith Jones, Welsh Charity Schools.*—XV. *Fletcher, of Madely, De Courcy.*—XVI. *Talbot, Berridge, Newton of Olney.*—XVII. *Adam of Wintringham, Venn, and others.*—XVIII. *Lady Huntingdon patronizes the Whitfield Department of Methodism, and spreads it within the Church.*—XIX. *Howel Harris, Talgarth, and Trevecca.*—XX. *Lady Ann Erskine.*—XXI. *Cornelius Winter.*—XXII. *Strictures on Wesleyan Methodism.*—XXIII. *Cadogan, Decoetlogon.*—XXIV. *Erasmus Middleton.*—XXV. *Eyre, Evangelical Magazine, Pentycross, Rouquet, David Sympson, Richardson.*—XXVI. *Milner, Harvey.*—XXVII. *Cecil, William Good.*—XXVIII. *T. Scott, of the Lock.*—XXIX. *Story, of Colchester.*—XXX. *Robinson, of Leicester.*—XXXI. *Cornelius*

Bayley, Tyler.—XXXII. *Isaac Milner, Jowett, Coalthurst.*—XXXIII. *Sir Adam Gordon, Alphonsus Gunn, Patrick.*—XXXIV. *Remarks on the foregoing Catalogue.*

I. It is impossible in this place to omit noticing "*An Ecclesiastical Memoir of the first four Decades of the Reign of George the Third,*" pretending to give an account of religion during that period. Had it been the fair and honest intention of the writer to announce the true character of his work, he ought to have entitled it, A Panegyric on Evangelism and Calvinism. A man, if he is a Calvinist, has a right to praise Calvinism; but he has no right to fight under false colours; he has no right to mislead expectation, by giving a name to a book, to which the book does not answer; and least of all is he entitled to set forward his partialities, by blackening other objects with deeper hues, than they would receive from the pencil of truth and candour.

II. To divide the national clergy, into the secular, the latitudinarian, the orthodox, and the evangelical, might be all very well; but it is rather too much for a minister and friend of that church, to state, "that the secular were a NUMEROUS class—better versed in Pagan ethics than in Christian morality; degenerate sons of Levi; bartering the lasting esteem of the wise and good, for the precarious friendship of the

idle and the dissolute; making the theatre, the tavern, the bowling green, the ball room, the concert room, and the horse race, their accustomed haunts; and consuming their hours at the card table; that they were supple flatterers and smart wits, having not even a garb to distinguish the ambassador of the Lord of Hosts; in the country, given to hunting and convivial feasts, where they witnessed INTOXICATED spirits; and after eating, drinking, and playing with the lord of the manor, administering the sacrament to their dying bottle-companion as a passport to the joys of eternity."

For a minister of the church to go a *hunting* with its adversaries, to lead them on to the game, and to swell their view-holla, as though they were not sharp-scented or inveterate enough of themselves, would be rather too bad, were the charge fully true; but that this exhibition of clerical manners, as applicable to a NUMEROUS class, is not exaggerated by hyperbole, or tinged with sarcasm, is an assertion which brings an historical writer under a heavier condemnation than either shooting, feasting, or card-playing. Shooting it is, verily; but with much too long a bow.

To strengthen his case, the author next animadverts on the political character of the clergy, —confirmed, as he states, by the disuse of convocations, which were commuted for the privilege of voting for members of parliament. Thus mi-

nisters are averred to have exerted themselves for patrons, and to have been rewarded by preferments: in proof of which, Churchill, who attached himself to Wilkes,—Horne Tooke, rector (he never was rector) of Brentford, who resigned his canonicals,—and Wilson, of St. Stephen's, Walbrook, who placed a statue of Mrs. Macauley in his church, are the cited examples. Strange instances of patronage-hunting! The clergy are members of a free community; they have rights to preserve, and cannot avoid holding political opinions. It would, indeed, be unseemly in them to embroil themselves in party contentions; but let it be remembered, that they are the only order of men in the whole commonwealth who cannot be represented or protected in parliament, by members of their own body; for the bishops sit among the peers, as barons, and no ecclesiastic can hold a place in the lower house. It is, therefore, not fair to arraign them for taking the interest of freemen in the political concerns of the kingdom, and to insinuate that they cannot do this, without bartering their principles for promotion. Ministers of this character are surely not a NUMEROUS class.

III. Having disposed of the secular clergy, the author next attacks the LATITUDINARIANS, who subscribe the Articles with reservations, and pocket the emoluments of the church, while they disbelieve and suppress her doctrines. And this

mercenary and prevaricating tribe, who merged the character of divines in that of philosophers, and were attached to the ecclesiastical ark by the feeble thread of expedience; who, under pretence of liberality, made a distinction between primary and non-essential points, introduced Arian and Socinian interpretations; denied original sin, allegorized the Mosaic cosmogony, and diluted the doctrine of eternal punishment; are noticed with a vituperation that is, so far, honest and just.

We are as ready as this writer to condemn the Arianism of Dr. Samuel Clarke, and of Hopkins, the author of a corrected Liturgy, published in 1763; we can denounce the prevaricating spirit of Paley, and the pseudo-conciliations of Hey. To the name of Lindsey, which we have already honoured, we can add those of Jebb, Robertson of Wolverhampton, Chambers of Northamptonshire, Tyrwhit of Cambridge, Evanson of Tewkesbury, Harris of Harwood, Disney of Panton, and Maty, chaplain to Lord Stormont; whose scruples led them to make sacrifices of worldly interest, and who saw, with the writer signing himself Lælius, the inconsistence of retention of benefice with nonconformity in principle.

Yet why should praise be compelled to seem a niggard, and assent to stop short and turn away on observing it remarked, that "had the latitudinarian divines merely objected to that portion of the Articles which, for distinction's sake, is called

Calvinistic, but had, nevertheless, subscribed the whole, in order to preserve the peace of the church, the evil would have been of minor importance." What! is it to be silently assumed and allowed, that a portion of the Articles is Calvinistic? and that all divines, who subscribe that formulary, holding Arminian principles, are latitudinarians, secretly objecting to one portion of the matter, yet signing an assent in falsehood in order to preserve the peace of the church? Here is a notable begging of the question, and sliding in of an axiom. The calumny implied is as gross as it is artful; the spawn of party spirit.

Again: under latitudinarianism is included, the belief in a partial obliquity from rectitude in the mind of man, rather than a total departure from righteousness. Now if the author only meant, like the ninth Article, "that man is very far gone from original righteousness, and is of his own nature inclined to evil;" or, like the tenth, "that man cannot turn himself by his own natural strength and good works to faith and calling upon God," he would be right in condemning, as latitudinarians and Pelagians, the impugners of this sound doctrine. But it is clear from his statement, that under the shadow of this truth, he intends to slide in that hypothesis of total and complete depravation, which is the ground-work of the Calvinistic doctrine of God's sole and exclusive agency, in the whole process of conversion, re-

pentance, and obedience, within the soul of man. But how is this consistent with the latter part of the tenth Article, which speaks of the grace of God preventing us, that we may have a GOOD WILL, and working WITH US when we have that good will? Will is volition, and working WITH our WILL, is not the sole, and exclusive, however it may be the leading, disposing, aiding, and principal operation. We have a WILL, then, to embrace or to reject grace; and if that will in concurrence with the divine Spirit, exerts itself for a good end, what becomes of this memorialist's TOTAL departure from rectitude? It will do him no good to fight (in p. 29) under the banners of Shuckford, Kennicott, and Horne; these defended original sin from a Pelagian native innocence, but they never built a scaffolding for God's arbitrary selection, and exclusive agency, in point of person, time, place, and circumstance, which should reduce men into passive and irresponsible machines.

Pursuing the same views, this Calvinist next classes among the latitudinarians, all who reject the tenet of justification by faith ALONE; calling the doctrine of imputed righteousness, absurd and unintelligible. Here again, there is something to be allowed, and something to be qualified. When justification by faith is placed in contradistinction and opposition to justification by our own works or deservings, it is true that we DESERVE nothing; and that, in the words of the eleventh Article, jus-

tification by faith alone, is a most wholesome doctrine. But here the author would edge in his solifidianism; that is to say, faith without any reference to works: and we cite the twelfth Article to remind him, that the true justifying faith implies works; which are the fruits of faith, and follow after justification. That the righteousness of Christ is imputed only to those who hold this faith, comprising works, may be held (saving Mr. Middleton's presence) without latitudinarianism.

A further test of latitudinarianism is discovered, in a ridicule of the notion of experimental evidence in religion. "It is against common sense," said Dr. Trapp, "to talk of feeling the Spirit of God; a sentiment held by all those of the Warburtonian school, who knew not how to distinguish between the fancies of the visionary, and that *inward witness* which is the blessed privilege of those who truly believe." Who or what is this inward witness? Is it the testimony of a good conscience; is it peace and joy in believing? Shake hands, Mr. Middleton; I understand this, and go along with it. But if you mean any thing of an inward feeling of the Spirit, any thing of a sensible experience,—then transfer your whole class of latitudinarians over to your next division of the orthodox; for all those whom you designate as such, know no difference between the fancies of the visionary, and an inward witness of this

latter description. And if YOU think otherwise, all that can be said for it is, that you are no better than a fanciful visionary yourself. "*A spirit hath not flesh and bones:*" spirit cannot be an object of sensation.

Lax opinions on the subject of eternal torments, as implying only a qualified punishment, are set forth as the last test of latitudinarianism. Now, altogether to deny eternal torments, and to deride the fear of hell-fire; or even to affirm, with the universalist, that all men will, in the course of ages, be made happy, is to adopt a reprehensible heresy. But surely it may be thought, without heterodoxy, that punishment, though illimitable in duration, may be qualified, according to various demerits, in an infinite scale of degrees; that the fire which is not quenched, and the worm which never dieth, are to be taken as figurative expressions; that there is no necessity for an hypothesis of asbestos bodies, or for the catalogue of Drexelius's torments; that exclusion from the presence of God, envy of the blessed, vain regrets, and everlasting remorses, may constitute the chief hell of the ungodly; accompanied with such privations of animal happiness, or actual penal inflictions, as, though aggravated or mitigated, according to different delinquencies, may yet to all the condemned, render existence not a blessing. In this respect Adams, the Archdeacon of Llandaff, on whom the memorialist has poured

invectives, may have been a latitudinarian only after the "horribilia decreta" of Calvin.

IV. The third class of the English clergy are not precisely the ORTHODOX, but those "usually denominated the orthodox." They were fewer in number than either of the former divisions (were they so indeed?), but men who rendered service to the church by their manly assertion of SOME essential doctrines of the Gospel. Thus far candour, when abatement drags him back. "Some of the orthodox, in treating of church government, left Dissenters in common to the uncovenanted mercies of God." True: because they could not, in their consciences, recognise these Dissenters, as being within the pale of an apostolical church; but they still left them to the MERCIES of God; and that was undoubtedly a better compliment than some of the Dissenters paid to THEM. But to proceed. "Their sermons were deficient in that energetic spirituality or affectionate simplicity, which marked the addresses of their evangelical brethren;" nor did they make such forcible appeals to the conscience of the hearers. We presume that this can only mean, "they did not descend to the *vulgar familiar;*" and forbore from those searching and rousing alarms which filled the mad-houses with the victims of despair; for we cannot find, that the sermons of "Sherlock and Wilson, of Horne, Jones, Secker, and Southgate," whom this writer numbers among the orthodox,

were in any other sense deficient in affectionate simplicity, and in forcible appeals to the conscience.

"Though they supported the doctrines of the Trinity, the atonement, and original sin, they were not always clear in representing the Christian covenant, and taught the self-justiciary, that a three-fold merit attached to his person, on repenting, believing, and obeying." Not so. They only did not separate believing and obeying, they taught that faith was nothing independent of this adjunct. They disclaimed MERIT, as much as their accusers did.

Lastly. "Forming their style after the manner of Tillotson, they regarded a plainer and more scriptural diction as a remnant of Puritanism." They did so; and they were in the right. What good style can be plainer or more scriptural than Tillotson's?

V. Having thus dexterously disposed of his shades, this cunning artist now brings forth, as a fourth class, his Evangelicals, in strong relief: opposed to the secular class, by their devotedness to the duties of their function (but were not the orthodox so opposed likewise?); to the latitudinarians, by adherence to the letter and spirit of revelation (and were not the orthodox so opposed likewise?); and "to the orthodox, by their faithfulness in proclaiming the doctrines of grace, and declaring the whole counsel of God; while they

equalled them in theological correctness, and in moral consistency." But if the orthodox equalled THEM in theological correctness (for if A be equal to B, B must be equal to A:), what becomes of the superior faithfulness of these Evangelicals in proclaiming the doctrines of grace?

VI. It will in this place be proper, though occasionally reverting to our second Middleton's Biographia Evangelica, to take an enlarged view of this half-severed limb, this all but sect, in its *rise*, *progress*, *character*, *principles*, and *proceedings*. The apostolic zeal and grave piety which distinguished the æra of the Reformation, having considerably subsided, the puritans professed to oppose this defection, and to preserve inviolate the sacred flame; but mingling their devotion with wild politics, and not being guided by prudence, sobriety, or decency, they overshot the mark of true religion, and overspread the land with hypocrisy, bigotry, and cant. This occasioned a revulsion of sentiment; and men were actually frightened out of true piety, by the fallacious strictness, and the gross excesses, they had witnessed. An easy, nominal, heartless, lukewarm religion, was now associated with loyalty: and any appearance of zeal, seriousness, and devotion, was scouted as a sign, not only of hypocrisy but of disaffection. To this languishing state of piety, the pulpit accommodated its instructions; and preaching, for a long time, was cold, Epictetic,

argumentative, and essay-form. It grazed or passed over the peculiar doctrines of Christianity: "it played round the head, but came not near the heart."

Whitfield and Wesley shot, like two blazing comets on their return from the sun, to pour new warmth into this mass of refrigeration: but, starting from their orbits, they struck out into the regions of irregularity, and endangered that church which they professed to regenerate. The contagion of their zeal kindled a flame within the breasts of many among *the established pastors*, who, shunning, either wholly or in part, the excesses of these eccentric enthusiasts, prosecuted the same labour within the pale of the church, which their exemplars were carrying beyond it. From this stock sprang that body of ministers, who, in the present day, assume to themselves the title of EVANGELICAL CLERGY.

VII. It may here be observed, that evangelism in the mouth of the orthodox, and orthodoxy in the acceptation of the evangelical, are terms signifying something widely different from what meets the ear, or accords with the literal sense. They are, in fact, reciprocal sneers, and taunting provocations to battle. There is no one of the orthodox, who would not deem himself insulted, if an adversary should deny his being truly evangelical: nor would any among the evangelicals sit down contentedly, under a serious imputation of

his want of orthodoxy. Evangelism, like Methodism, was, at first, a term of reproach; and was afterwards gloried in as a badge of persecution.

VIII. The evangelical divines are divided into Calvinists and Arminians:—but these diverging squadrons can regularly take close order, whenever the point in view is to combat the more regular clergy. An Arminian evangelical will sedulously abjure Calvinism, in the hope of carrying some temporary advantage among the orthodox: but this is only one of the various sly quibbles against which a word of caution may be dropped; for he may not be the less distant from orthodoxy, or akin to methodism, in proclaiming such a disavowal.

When the two evangelical bodies are not confederate for a common purpose, religious zeal and warm temperament inflame their quinquarticular disputes. And here, in the midst of such controversial animosities, as supported the chairs of Amsterdam and Geneva, or mingled in the quarrels of the Jansenists and Jesuits, the main thing, the spirit of the Gospel, is compromised. Nor has doctrine been the only ground of contention among the evangelical divines: they have differed in their notions concerning pulpit phraseology; some deeming simplicity to be consistent with terseness; while others would address themselves to peasants and mechanics in colloquial vulgarities and low allusions, "liking the jagged arrow

better than the polished shaft." Some, respecting their vows of canonical obedience, and the regulated and orderly ministration of a national priesthood, prescribed to their zeal the limits of their several parishes. "Others were fain, in their love of souls, to become itinerant heralds of the tidings of salvation, and to exhort sinners to flee unto Jesus, in a barn, a conventicle, or even in the open air." Of this latter extravagance, there is now hardly a vestige among the party within the church. Some, again, continued to use written discourses, as the most correct and evenly-sustained form of instruction, and the best suited to preachers of timid dispositions and weak nerves. Others, of iron souls and bolder assurance, disdained the slavish toil of preparation, and poured forth the delectable chaos of extemporaneous advice. A middle way is now pursued, either by mandating, that is, committing a discourse to memory; or by enlarging upon an ample prepared outline, upon the plan of Simeon's skeletons.

IX. After the long interval of ethical and metaphysical theology, one of the earliest divines, who caught "the crosslet quenched in blood,"—and "handed it from man to man,"—was *William Romaine;* born at Hartlepool in 1714; and modestly termed an humble representative of the Apostle Paul. Educated in Oxford, he preached frequently in the University pulpit; till, becoming obnoxious by the developement of Calvinistic

principles, he removed to London; where he drew large congregations around different pulpits. His favourite lectureship was that of St. Dunstan's, where he copied the patron Cyclop, in warfare with Satan, for more than forty years, and nearly until the time of his death in 1795. As editor of Calasio's Concordance and Lexicon to the Hebrew Bible, he at once displayed much learning and a little chicanery; for he unwarrantably introduced alterations into the work, to suit his Hutchinsonian tendencies. His chief work was "The Walk of Faith;" in which, as in his Sermons, he has clouded plain meanings, and allegorized simple truths. Who would think of making the merciful Samaritan a cold allegory on the law and the gospel, when the plain question asked was, Who is my neighbour? Romaine's latter end was blessed. "I have the peace of God," said he, "in my conscience, and the love of God in my heart*."

Romaine's coadjutor, *Jones*, of St. Saviour's, Southwark, shared with him the obloquy attending a misrepresentation of the doctrines of grace†. "But if Death pluck one golden bough from the ministerial tree, another shall not be wanting‡." The next golden bough was the *Rev. Henry Foster*, who set out, in 1767, as curate to Ro-

* Wilkes's Christian Biography.

† Erasmus Middleton's Biographia Evangelica.

‡ Middleton's Memoir.

maine, preaching five times in the week, "while numbers found it good to be there*;" and at length carried, by a pot-boiling election, the living of St. James, Clerkenwell. No hustings could have exhibited a more disgraceful scene. The hackney-coaches of this candidate's friends were inscribed, with shocking profaneness, "Foster and Jesus Christ." It is but justice to Henry Foster to add, that he remonstrated against such outrages on decency. This worthy man spent the last few weeks of his life under the ministry of the writer; whom, no doubt, he was far from considering to be one of the golden boughs.

X. While these associates were enlightening the eastern parts of London, *Madan* gave his gratuitous services to the Lock Hospital; which, his biographer declares, "had been greatly promoted by his own exertions." His Thelyphthora was a strange work, in which he advocated the lawfulness of polygamy in cases of seduction. Thus, for the convenience of a strumpet, or to hold up a premium to unchastity, he would violate the commands of Heaven, derange the order of society, disturb the peace of a family, and render a virtuous wife doubly unhappy. To this theme the Lock may have directed his attention: but a translation of Juvenal and Persius was a yet

* Watkins's Funeral Sermon on Foster.

stranger subject to employ the thoughts and pen of so very pious a divine.

Of *Edward Spencer*, born in 1739, we only know that he entered the temple, at that porch of Evangelism, Edmund Hall, Oxford; and opened a Wednesday Lecture at Bradford, in the county of Wilts.

XI. Doctor (afterwards Sir James) Stonehouse, was, like St. Luke, a physician of soul and body; and distributed a different balm of Gilead from that which subsequently enriched Doctor Solomon. At Northampton he had sate at the feet of Hervey and Doddridge; and, on settling in Bristol, received the Lectureship of All Saints:—whither persons of that description, not then, like Jew, become a proverb and a byword, flocked to him from the Hot-wells. One of his tracts, for the sick and afflicted, was patronized by the Society for promoting Christian Knowledge. If it be true, that he studied six hours before a glass, how to read, with effect, the address of Samuel, "Behold the king whom ye have chosen," a shrewd suspicion may be entertained and intimated, that his piety had a leaven of coxcombry. He died in 1795. The writer recollects purchasing, some years afterwards, a quantity of fruit on a Saturday, from one of his female followers in Bristol. "Buy some for to-morrow, also," said this itinerant green-grocer: "Sir James Stonehouse always directed his congregation never to purchase or

vend any article upon Sunday."—Thus, there is such a thing, without a squint, as looking two ways for Sunday.

XII. On the summit of the tree with the golden boughs, flourished TOPLADY, a high Calvinist. The chief scene of his ministry was a chapel in Orange Street. He died 1778, at the age of 38: "in *triumphant assurance*," says the Evangelical Biographer, "of an abundant entrance into the kingdom and glory of God." TRIUMPHANT ASSURANCE!!! the miserable sinner! God grant unto me, and unto my friends, an humble HOPE in OUR last moments. Toplady, in his historic Proofs of the doctrinal Calvinism of the Church of England, was triumphantly exposed by Fletcher of Madely*.

XIII. *Samuel Walker, of Truro*, died in 1760. He published Lectures on the Church Catechism, and two volumes of Sermons. He began, with beautiful consistence, by declaiming against the world, on Sunday; and joining in the festivities of the Monday water-party, and the Tuesday hop: but was converted to more serious views by the compunction of a gentleman smuggler, who conveyed to the custom-house, through his hands, a sum of which he had defrauded the revenue.

XIV. In Wales, *Griffith Jones*, styled the Welsh Apostle, had instituted, in the former reign,

* Fletcher's Checks to Antinomianism.

the Welsh circulating Charity Schools; in which, at the time of his death, in 1761, were 8687 scholars. These schools were further supported by *Mrs. Bevan*, in a bequest of ten thousand pounds. Under Griffith Jones were trained a body of disciples, who became apostles in their turn; though possessing more of their master's zeal than of his judgment. They connected themselves with the Calvinistic Methodists, itinerated, preached in fields; and thus, impatient of sedentary habits, engendered the sect and the army of Jumpers. To this class belonged Henry Davies, of Prengast, concerning whom a bad pun has been recorded. A brother clergyman, one of the orthodox, on horseback, overtook him as he trudged along, one Sunday morning, and began to complain that he could obtain no more than half-a-guinea for a sermon. "Half-a-guinea!" said the pedestrian; "I preach for a crown." "Indeed! then, let me tell you, friend, you disgrace your honourable profession." "Perhaps you will deem it more disgraceful still, that I expect not money at all; the crown I allude to being *a crown of glory*." As a specimen of piety this was very well:—as a morceau of wit, it is beaten hollow by that sexton of St. Pancras, who, pressed for room upon a grave-stone, hit upon the felicitous curtailment, "A virtuous woman is 5*s.* to her husband."

XV. Nothing is so infectious as punning;

and hence it is not surprising to find the grave evangelical memorialist, in his tour through England and Wales, introducing *Fletcher*, of Madely, in a facetious calembourg, as surrounded with iron founderies, volumes of smoke, deep pits, and glowing fires: and there proclaiming the wrath of Jehovah, who ordained Tophet of old; and made it deep and large; whose pile is fire, and kindled by the breath of the Lord, like a stream of brimstone.

Fletcher, or De la Flechere, was a native of Nyon, in Switzerland; who, obtaining orders in this country, connected himself with the Arminian methodists, and was led into irregular and extravagant methods of officiating. His biographer, Benson, accuses him of charging the Calvinists with principles which they disavowed, and threatening them with consequences which they deprecated: but he only charged them with Calvinism, and deduced the legitimate consequences from that doctrine. He had, in truth, at Madely, much vice to deal with; and displayed unusual zeal and activity, though sometimes in a singular way*:— for some of his parishioners, excusing themselves from public worship, by the plea of inability to be in readiness, Fletcher made his rounds, every Sunday morning, at five o'clock, ringing a huge hand-bell, which aroused the whole parish. It is

* Wilkes's Christian Biography.

singular, that, after distinguishing himself as an Arminian in controversy, he should have been engaged by Lady Huntingdon to superintend the establishment at Trevecca. He died 1785. In the common portraits of this divine, his physiognomy bears marks of a meek and seraphic enthusiasm. Conformably with this character, when preferment was offered to him, he replied, "I want nothing but increase of grace." "I heard the voice of God," said he on another occasion, "in an inarticulate but awful sound, go through my soul. I was also favoured, like Moses, with a supernatural discovery of the glory of God, in an ineffable converse with him, face to face; but whether in or out of the body, I cannot tell." After his death, his widow, not less wild an enthusiast, expounded, in a public chapel, to his sorrowing congregation; and gave an account of a conversation carried on betwixt herself and the apparition of her late husband.

De Courcy, an Irishman, commenced his career of irregularities, in 1768, by holding forth in the Tabernacle in Tottenham Court Road; as well as in the chapels of Lady Huntingdon in England; and of Lady Glenorchy, another of the *unco guid*, in Edinburgh*. A bird of such flight and plu-

* A Life of Lady Huntingdon was announced, from the pen of an individual, whose career of celebrity was closed by his escaping, in female attire, from London, on the day when Mr. Hunt and his mob entered it in triumph. The

mage was soon marked, and pounced upon by the HAWKSTONE family, who obtained a cage for the chanting of his wild notes, in the parish of St. Alkmond's, Shrewsbury. De Courcy being addicted to language that soared above the vulgar comprehension, Sir Richard Hill requested him to familiarize his style. In speaking of the grave, he termed it, some time afterwards, "a repository for the bodies of the dead;" when his patron, to convince him of his error, demanded of a groom his notion of what the preacher meant by a repository: "I know it well," replied the stable boy; "it is a place where they sell horses."

XVI. While Dr. *Talbot* laid the first stone of Evangelism in Reading, and Maddock starved in his curacy of Creaton*, Mr. *Berridge*, of Bedfordshire, laid his attainments at the foot of the cross; where *Newton*, of Olney, in like manner, threw down the burthen of his profligacy. Both confined themselves to the fulness and freeness of saving grace; with but little sober qualification in

cause of this hegyra needs not, for decency's sake, be mentioned. It was not, as they say in Scotland, "for the building of kirks."

Of Lady Glenorchy, and the kirk which *she* built, and her holy penchant for the minister of the same, the reader will find an account in Jones's Life of that lady, and in the Memoirs of Mr. S. who details his edifying hesitations betwixt conversion and a Flanders girl, when the time of conversion was not yet come.

* See Middleton's Biog. Evangel. v. 4.

enjoining the duties of obedience. John Newton, born 1725, led for many years a sea-faring life; from which he was half reclaimed, for the first time, by a fantastical dream about a ring (for it is one of the characters of enthusiasm, to make its conversions almost miraculous interpositions). Of this visitation, and the conflagration of the Alps, an account is given in Cecil's Life of Newton. After a variety of adventures and vices, he chanced, in 1748, to meet with Stanhope's Thomas à Kempis; in reading which, a thought occurred, What if these things should be true? a thought immediately clenched by a violent tempest. "And now," says he, in the ordinary cant of Calvinism, "the Lord's time was come!" The vagabond, the deserter, the sceptic, the hardened profligate, becomes a chosen vessel, and lays the flattering unction to the memory of all the past,—that God was to blame for not preventing it sooner (such is the fair construction of his words), since—now, and not till now, the Lord's time was come. Disgusting and almost blasphemous phraseology! No! no! For REPENTANCE, God's time is always ready; it is the sinner's time that is not yet come.

Obtaining the curacy of Olney after a few lay expoundings in Buckinghamshire, the slave-vender began to preach liberty to the captive, and the versifier became the associate of the poet Cowper. John Thornton, Esq. who now opened his plan for perpetuating the harvest of Evangelical preachers,

allowed Mr. Newton 200*l.* per annum; and, in 1780, presented him to St. Mary, Woolnoth. Of the wife of his bosom, for whom he had contracted an attachment so early as her 14th year, he said, amidst her torments inflicted by a cancer, "The Egyptians idolized their river, and God, by turning the waters into blood, made them loathe it; I am apprehensive, it will soon be a similar case with me." And when she died, he quickly dried up his tears, and came into the temple of the Lord, and worshipped; such were the deep feelings of the author of *Cardiphonia.* How much insensibility arrogates to itself, in this world, the honours of fortitude and resignation!

Newton died in 1807, after having exclaimed, among other recorded speeches, "more light,—more love,—more liberty." He is the author of Sermons, and of the Olney Hymns; though a few of these last were added by Cowper, and in particular that majestic and sublime paraphrase:

> God moves in a mysterious way,
> His wonders to perform;
> He plants his footsteps on the sea,
> He rides upon the storm.

These senior Optimes having passed to their degrees of honour, the οἱ πολλοι are next introduced; or, as they are bombastically termed, the honourable among the thirty mighty in the army of the spiritual David. Of these "*lovely*

violets beneath the spreading citrons," the names are in the Ecclesiastical Memoir, and the praises in the religious magazines. We pass them without a record. Verily they have their reward.

A. D. 1760 to 1770.

XVII. Let us now follow the memorialist into the province of York, where he " excurses" (to use his phrase) among its shining lights; but recollecting that northern lights would be rather an awkward appellation, he dignifies them with the names of Arcturus and the Bear. *Adam*, of Wintringham, began by practising self-denial, as the disciple of William Law, and ended, without self-denial, in the glorious liberty of Gospel privileges. *Grimshaw*, of Howorth, preached thirty times in the week (though, according to Bishop Andrews, he must have prated twenty-nine of these); a most pertinacious herald, who told his parishioners, " If you won't come to hear me in church, you shall hear me at home; and, if you die, you shall die with the sound of the Gospel in your ears." *Venn*, of Huddersfield, wrote the *Complete Duty of Man*, with the view of exploding " The whole Duty of Man," a much more sensible performance, ascribed to Lady Packington. This author, removing to Huntingdonshire, excursed to various parts, and preached in the dwelling, where he could not

obtain the pulpit; but being, in 1796, as the quaint epitaph has it,

Taken off,
By a cough,

the mantle of the ascending prophet fell upon his son John, rector of Clapham, the representative of a Levitical house, who had been all clergymen since the Reformation. How fond these world-renouncing gentry are, of family connections, and fine genealogies!

Other BOREAL worthies, were *Powley*, of Slathwaite, who perceived that Evangelical sentiments were the old wine of the Gospel: *Miles Atkinson*, of Leeds, who patronized the Elland Society for educating young pastors of slender means, small knowledge, and Evangelical principles; and *Conyers*, of Helmesley, who, like Herbert, prayed alone in the house of God, and admitted the public to his family devotions: that is, who did in the church what he should have done at home; and that at home, which was more proper for the church.

Conyers, preaching from the text, "Yet a little while, and ye have the light with you," told his hearers he had a presentiment of his being taken away: and taken accordingly he was, to preach in St. Paul's, Deptford; where he remained until 1788, when he was at length removed "from the bank of the Thames, to the river that maketh glad the new Jerusalem."

" Thus was the dying spirit of religion in the Established Church revived; the expiring lamps of the sanctuary were recruited; the rod of the priesthood covered with new blossoms, and a gracious rain sent to refresh the weary vintage." Such is the flourish with which our author sums up his account of a party within the church, under the name of an Ecclesiastical Memoir; not bestowing one liberal or fair word on the labours of hundreds of faithful and conscientious ministers, who come not up to his standard; but concentrating all his notions of church-religion within that particular body; substituting, by an usual chicanery, the Evangelical ministers for the Church of England, and then professing his attachment to that church, as if he meant the body at large.

" And Job answered and said: no doubt but ye are the people, and wisdom shall die with you."

A.D. 1770 to 1780.

XVIII. After the death of Whitfield, the Calvinistic branch of Methodism assumed a more decided and distinct form. Though partly upheld by the preachers in his chapels, it derived a powerful countenance from the Church itself, where Evangelical clergymen displayed their affinities to sectarism, and defaced the lines which marked the bounds of the Establishment.

Vigour was infused into this arm of Methodism, chiefly through the influence of Selina, Coun-

tess of Huntingdon. This lady, daughter of Earl Ferrers, and born in 1707, had been converted to Methodism by Lady Betty Hastings; "for a word in season, how good is it*." She now attached herself to Mr. Whitfield, and built chapels, where his principles were disseminated by clergymen, regular *quoad* their ordination, and irregular in every thing else. But the Church not affording ministers in sufficient numbers to recruit the ranks of Calvinism, she founded a college, with a chapel, at Talgarth, in Brecknockshire, in 1768; whence a supply of itinerants might constantly be drawn. In her house in Park Street, London, she held Evangelical levees; where the ministers in her connection received courtesy and good entertainment.

Among her ladyship's friends was numbered Howel Harris, whose earlier zeal had founded a religious establishment at Trevecca, with a chapel, school, shops, and manufactories; resembling, while he lived, a well-ordered monastic institution, and subsequently enriched, at his death in 1773, by the bequest of his whole fortune. This man introduced Lady Huntingdon to Mr. Whitfield, whom she appointed her domestic chaplain. Her ladyship's principle seemed to be, that Calvinism, as preached by Whitfield, is the true doctrine of the Church; that schism is to be deprecated; and that opulence and zeal should extend

* Middleton.

the new lights within the pale of the Establishment. Still, with all veneration for an Episcopal ministry, doctrine, doctrine she thought was the grand object; and Calvinism, without regular ordination, was to be recognized as appertaining to the true church, rather than regular ordination without Calvinism.

We would freely give her ladyship credit for her principles and intentions, and believe her to have been little aware, that she was devoting her fortune and life to the establishment of an internal schism. The misfortune is not the less grievous for being undesigned; for experience proves, that to the true spirit of unity, it little matters whether the dissenting party continue within or without the pale of the Establishment; whether they assume the treachery of a professed friend, or the generosity of an open antagonist. This is the fatal mistake of the Evangelical clergy, as well as of their several organs, the Eclectic Review, the Christian Observer, and the Christian Guardian.

Lady Huntingdon discerned the evil tendency of worldly pleasure; but, with that gloom and acerbity which often adhere to enthusiasm, she fancied sin to lurk in many innocent recreations. Hence she erected chapels in Brighton, Bath, and Tunbridge; and converted a theatre in Whitechapel, and the Pantheon in Spa Fields, into her Zoars and Ebenezers. A crusade against vice ought to make allowances for relaxation; and after

all, vice itself, in the case of the Pantheon, may have been dislodged rather than eradicated; nor wholly even dislodged, if we consider what description of characters do sometimes take refuge from the night damps, in the outer courts of the tabernacle. That house of prayer is made a den of thieves, and it might be well if this were the worst.

The Countess of Huntingdon was either timorous or sly. Perhaps afraid of the imputation of dissent, she sought to mask its substance under the aspect of conformity; using a liturgy, though mutilated, and employing an Episcopal clergy, though irregular. But the legislature, in allowing noblemen to maintain chaplains, and to construct domestic chapels, could never have intended to sanction a license incompatible with parochial order and ecclesiastical jurisdiction; and still less could it approve of the institution at Trevecca, for furnishing an imperfect education, to the degradation of the ministerial character, and the manifest prejudice of the two Universities.

This question was brought to issue in 1777, by the rector of Clerkenwell, who sued the officiating clergymen of the Spa Fields chapel, Herbert Jones, and William Taylor, in the consistorial court of the Bishop of London; where they were prohibited from the further exercise of their ministry, on pain of ecclesiastical censure and suspension. What was now to be done; for preach

they must and WOULD? Their sole resource was, formally to secede, and to place themselves under the protection of the toleration act.

This manly schism, as has just now been observed, is preferable to discordant unity; and surely, if there be an offending member, it had better be amputated, for the general health of the body. Presbyterian ordination was now resorted to; and a confession of faith, highly Calvinistic, was published, to be signed by all ministers, and all candidates for ordination, in the Lady Huntingdon connection. The first six ministers were ordained in Spa Fields chapel, in 1783. This second stage in the journey of separation shows the danger of the first. From the use of unconsecrated chapels, the step is easy to the employment of unauthorized ministers. These preachers retained the liturgy, as a decoy to unwary churchmen, though not without alterations; which show, that, without alteration, it speaks not the language of Calvinism*.

XX. Lady Huntingdon died in 1791, at the advanced age of eighty-four; a woman of warm temper, and hasty prejudices†. Her mantle fell on Lady Ann Erskine, whom her brother, Lord

* Gibbons's, Jerment's, and Burder's Memoirs of Pious Women; Wilkes's Christian Biography.

† I heard a minister at Islington, when consecrating the Eucharist, substitute for "the sins of the whole world," "the sins of thy people."

Erskine, has eulogized by affirming, "that since the beginning of the Christian æra, there never was a human being, saint, or martyr, more evangelical, more rationally devout, or more fervently zealous*." The lease of the Trevecca seminary expired with Lady Huntingdon; but a more enlarged college has been erected at Cheshunt, in Hertfordshire, where a number of students are educated for the ministry.

How great is the pleasure, and so forth, when love and religion unite,—is a favourite parody with the Evangelicals. Powerful is the force of an arrow shot from the conventicle, when feathered with quality or tipped with gold. Such a shaft found a bull's eye in the heart of Mr. Wills. He married a niece of Lady Selina, connected himself with Hawes and the rest of the party, and leaving his regular curacy, became drawer of waters at the New Spa, in 1778†.

XXI. A favourite disciple of Whitfield's was *Cornelius Winter* ‡, who had long been an inmate in his family. Educated in the charity school of St. Andrew's, Holborn, he kicked away that ladder of instruction, and entered the Tabernacle at

* *Angel Gabriel.* "Thomas Erskine, will you go to heaven, or remain a hundred years longer upon earth?"—*Lord Erskine.* "Thank you; the hundred years if you please."—Lord E.'s declarations of his Christian principles at the marriage feast of Mr. Perry's daughter.

† Memoirs of the Rev. T. Wills.

‡ Jay's Life of Winter.

the age of eighteen; where his new-fledged eloquence made its first essay in declaring his experiences, and his second in exhorting: till, gathering strength and courage, it perched upon the pulpit, and began its dove-winged flights to the uttermost parts of the earth. Whitfield, after having long drudged him in his family, without recompence, elevated him to the incumbency of a company of negroes in Georgia. On the death of his master, the concerns of the Georgian orphan house requiring an Episcopal minister, the trustees sent him over to receive ordination from the Bishop of London; but his irregular proceedings and connection with the Methodists occasioned the rejection of their suit. Perhaps, considering the nature and distance of the charge, a worldly policy would have ordained him; but it was now deemed full time to build up the breach, and to guard the boundaries betwixt the Church and sectarism. At the same time, Mr. Winter, disagreeing with the heads of the Whitfield connection, itinerated in all directions, and preached wherever he could find a congregation. At length he settled in Marlborough, where he increased the slender income of his pastoral charge by the tuition of a few pupils; and here it was that his biographer, Jay, the most moderate and judicious of dissenters, received his early instruction. As to the Georgian orphan school, it was converted into a college for educating young men for the ministry. It was

lately burnt; and an American writer exults over its ashes, as a just judgment for purchasing slaves to support a charitable institution *.

XXII. *Wesley*, the autocrat of the Arminian branch of Methodism, survived Whitfield twenty years; unimpaired in his intellect, unabated in his enthusiasm, unshaken in his perseverance. We have already noticed the plan of discipline which he established, both for the ministers and people of his connection; for the former a despotism, for the latter a system of espionage. We have noticed the peculiarities of his doctrine; opposed to the Whitfield Calvinism, not less than to the deeper shades and stronger lines of Lady Huntingdon's reprobation. The basis of his doctrine was the universality of the divine love; and he ascribed the final destruction of sinners entirely to their personal rejection of the offer of salvation, freely made to all. So far he seemed to deal more sensibly than his fellow heresiarch, with men, as responsible beings; but by making a spirit-wrought solifidianism, and not a reasonable and active faith, the bond of the covenant on the part of man; by pressing the doctrines of exuberant love, and of *imputed righteousness*, too far; by substituting feelings for amendment, and making assurances the test of security, he neutralized the good which would have flowed from his Arminian orthodoxy. With all this, the Whitfieldites

* Evans's Sketch, 17th Edit. p. 245.

deemed him too legal; and while his exaggerations of the power of God in his dealings with man, confounded what God CAN do with what he actually does, divested omnipotence of wisdom, destroyed free-will, and approached the precincts of Calvinism, the Calvinists still regarded him with coldness.

XXIII. *Cadogan* derived his descent from a noble family, and was gifted with classical attainments; but having had a "Lois and an Eunice for his mother and grandmother, he felt a desire, in early youth, after an experimental KNOWLEDGE in divine things*." Having obtained the living of St. Giles, in Reading, he brought this experimental knowledge to bear, by throwing into the fire a petition of his flock for his retaining a worthy curate. O! St. Paul, where was thy text, "Knowledge puffeth up; but charity edifieth?" He afterwards obtained the rectory of St. Luke's, Chelsea, where he began by paying attention to the duties of his profession; visiting the poor, catechizing the young, and promoting the hallowing of the Sabbath: but he soon rose superior to these early prejudices, and "renouncing self-dependance, rejoiced in the liberty wherewith Christ hath made us free." If this signify a liberty to do nothing, or any thing, provided we rely on Christ, the case of Cadogan was the re-

* Cecil's Memoirs of Cadogan.

verse of that of Job, whose latter end was better than his beginning.

Cadogan coincided in opinion with Romaine, concerning Hutchinsonianism and the Hebrew points. He died in 1797; and his widow, true to his teaching, cultivated the friendship of Mr. Marsh; who became his successor in Reading, as feeder of the ever-burning lamp.

Decoetlegon became assistant chaplain to Madan, in 1773, and attracted crowds to the Lock*. He evinced sentiments of steady loyalty; chiefly in two sermons, on the Test Act, and King Charles's martyrdom. His discourses abounded in argument and illustration; but his manner, though earnest and impassioned, partook of pert, French vivacity. Tall and erect in person, and, in the beginning of a sentence, solemn in manner, he gradually stooped his body, and quickened his utterance, till at the close he was nearly unintelligible. He is said to have courted the smiles of the fashionable, by those adulatory softenings of serious truths, which rather lull than alarm; and a caricature exhibited him, as announcing a place in the other world,—which he would forbear to mention, otherwise than by a periphrasis, to an audience so elegant and polite. He died 1797; and in the year following, a volume of his sermons was published, to which his life was prefixed.

* Nichols's Anecdotes.

XXIV. Another devoted champion of Evangelism was *Erasmus Middleton*, who continued in vicious habits till the age of twenty-two; when, becoming alive to a sense of sin, he joined himself to a company of Wesleyans. After some private tuition, he entered at Edmund Hall, the regular porch of Calvinism; and by filial disobedience in pursuing this course, "proved," says Middleton, "the truth of our Lord's words, 'I am come to set a man at variance with his father.'" Thus, by disobeying a commandment, the first with promise, we invest ourselves with the sanctity of fulfilling a prophecy; and a doctrine fit for extreme cases and times of persecution is made an universal rule. Self-deceit! how subtle is thy cozenage!

Within the Hall was formed a club of six young men, who prayed, expounded the Scriptures, and sang hymns in a private house. These, by reason of their Methodism and irregular behaviour, were visited with expulsion, in 1768; one head of a house alone, observing, "that since this severity was exercised on those who had too much religion, it would be but equal-handed justice to enquire next into the conduct of others who had too little." In consequence of this measure, "Macgowan's Shaver," a piece of coarse and vulgar satire, was produced; of which the effect was to repel the sympathy of some persons, who had regarded the sufferers as treated with undue

rigour. The act of expulsion, however, was intended as a check to that general spirit of Evangelism and self-appointment, which threatened to destroy the unity of the church.

Middleton, one of the expelled members, being now destitute, felt the blow severely; but Fuller, a dissenting banker, maintained him at King's College, Cambridge; and after receiving orders in Ireland, he served a Scotch Episcopal chapel at Dalkeith. Here a sister of Sir Robert Grierson's "found her *heart opened*," and, by establishing a female praying society, found the way to open the heart of her pastor. They made a clandestine marriage: the lady too fulfilling the prediction, of setting child at variance with parent. A hopeful couple, and well matched!

In perusing the biography of the Evangelicals, we can hardly fail to observe, first, a frequent early addiction to those gross vices, which rarely mark the conduct of those who receive a religious and regular education; and which, contrasted with the succeeding extreme of strictness, may well incline minds that have passed through both states, and know nothing of the slide of a less marked amendment, to preach the doctrine of instantaneous and involuntary conversion. Secondly, we are struck with a singular mixture of worldly success with spiritual zeal; which seems to lend some colour to a common insinuation, that these professed despisers of the world are by no means for-

getful of the main chance. Thirdly, self-willedness and disobedience to parents stands very prominent in the Evangelical character; encouraged by a fanatical notion, that all the domestic ties are to be dissolved on every common occasion, for the sake of religion; and that occasions of dissolving them are to be hailed, and even courted, as conferring the honour of fulfilling prophecy. Lastly, the sanctimonious character of Evangelism is strangely blended with its loves; while its loves are not unfrequently the establishment of superior connections; the ladies having here the merit of stooping to conquer.

Middleton, removing to London, became curate to Romaine, and afterwards to Cadogan; consoling himself under the privations of a limited income, by remembering that man doth not live by bread alone. His wants were, however, more substantially supplied, by the hand of delicate friendship, which deposited viands at the door in the evening; and as he gathered in this manna, "he thought of Elijah, to whom ravens brought bread and flesh." After struggling with poverty, he obtained the living of Turvey, in Bedfordshire, where he composed his Biographia Evangelica; a whim of his own, embellished with portraits, which brought him to the brink of poverty once more.

XXV. *Eyre*, another of Cadogan's eléves, was unalterably stamped a Methodist at the age

of four years; when an old man, taking him up in his arms, uttered what Gibbon calls, on another occasion, "an eternal truth, and a daring falsehood," there is such a thing as the pardon of sin, and there is such a thing as knowing it. Eyre, for a while, like the rest of the brotherhood, fell into the snare of the enemy; but never forgot this axiom, compounded of truth and error. He received communion at a meeting at Plymouth, became preacher in the town-hall at Bodmin, entered Lady Huntingdon's seminary, and became one of the ministers in her connection. After all this truly regular initiation, he matriculated in Emmanuel College, was ordained by Bishop Lowth in 1779, and assisted Cecil at Lewes, and Cadogan in Reading. In 1785 he obtained Homerton Chapel, where he "edified the lambs of the flock;" that is, preached alternately to young men and young women. He likewise instituted charity-schools, and conceived and matured the plan of the *Evangelical Magazine*.

Pentycross, the next burning light, began his career by preferring "Thalia to Urania, and Shakespeare to his Bible." As a boy, he promoted plays in Christ's Hospital: but the caprice changing, while the substratum of vanity remained, he became grave and solemn, and assembled the same boys for serious instruction and prayer. He would still be on stilts, and he would still hold forth. Both fancies being equally childish

he grew tired of his pious mood before he left school, and cultivated a fellowship with the unfruitful works of darkness. After passing a licentious noviciate at Cambridge, he was restored to his serious frame, by Rowland Hill, Decoetlegon, and Simpson.

Taking orders in 1771, he became rector of St. Mary's, Wallingford; but the religious feelings and the subscriptions of his congregations falling off, he quitted his post, and became a preacher in Lady Huntingdon's chapels. In 1783, "the Father, who hath put times and seasons in his own power, crowned his ministry by a remarkable awakening*;" but, be it observed, that he had begun to sprinkle his doctrine with that spicery, which is used to conceal a tendency to corruption; in plain language, he neglected practical exhortation, and dilated on the privileges of the elect, and their freedom from legal restraints. Or, if we prefer the pompous qualification of his biographer, "To the oratory of Apollos, the fidelity of a Paul, and the zeal of Peter, he did not join the ethical Evangelism of James." *Mais n'importe.* Let every man minister of the ability that God giveth.

But even to this new freak, the weathercock was unfaithful. Being warned of his tendency to antinomianism, he rushed into the opposite extreme; and then his congregation dropped off,

* Middleton.

and then came his bitterness of disappointment. "Preaching doctrine, doctrine," said he, "was the likely way to make my people forget their duty to ME." The separation increasing, among men whose minds he had himself debauched, "Schism," said he, "is their sin, and schism will be their punishment." And pray what was his own sin? This *girouette* wrote for the Gospel Magazine, but his chief talent was pulpit eloquence.

While yet a boy at Merchant Tailor's school, *Rouquet* was *called* by the preaching of Whitfield; and after studying at St. John's, Oxford, superintended a school of Wesleyan Methodists at Kingswood; for determined at all events upon holding forth,

Tros Tyriusque mihi nullo discrimine agetur.

Soon afterwards, he was ordained deacon at Gloucester; but being dismissed from his curacy, he was constrained (who constrained him?) to exhort in private dwellings. Presented to West Harptree, he preached an ordination sermon, which excited a loud clamour. He consoled publicans and harlots on their dying pillows; that is, he told them, when forced into the corner of alarm, that to assure themselves of salvation, was to render it certain in itself. But whether he reclaimed any of them, when in health, is not mentioned, and did not signify to his eulogist. He died in 1776.

It might as well have been told in plain

English, that the father of the Reverend *David Simpson* was an honest ploughman, as to describe him by the stilted circumlocution of being "a respectable practical agriculturist." David was intended for the same line of life; but having an *uncontrollable impression* that he was born to slay Goliahs, he went into the camp of the church militant. With all his uncontrollable impressions, however, he cared very little about the Scriptures, or the responsibility of his office; "for though the voice within said distinctly, 'you must go and be instructed for the ministry,' he was confessedly without religious principle," till Lindsay of Catterick, and Rowland Hill, instructed this David in the use of the sling, and, may we not add, the slang; since we are told, that soon afterwards "he received the assurance of faith, sitting, in college, at breakfast." A want of ministerial discretion rendered him obnoxious wherever he went; but the mayor of Macclesfield, being his friend, offered him the *prime* curacy of that place; and another friend, when difficulties arose, erected for him a new church: where, and where alone, of course, the Gospel was preached. Here, for twenty-five years, till his death in 1799, the work of the Lord prospered in his hands. He avowed his intention of seceding from the Establishment. Even his partial and glozing biographer allows, that "the zeal which astonishes by its blaze, and alarms by its direction, is excelled by that steady

flame which adorns the candlestick wherein it was originally fixed." His work on the Prophecies is valuable; and "Christianity best conveyed in the Historical Form," contains much judicious matter.

The Reverend *William Richardson* was another of those youths from the North, who, with a cheap and scanty education, push themselves into curacies, the very birthright of the sons of Alma Mater, after a fortune has been laid out in their instruction. Educated at St. Bee's, he had, as the Scotch say, "a bee in his bonnet." He was converted by reading "Goliah slain," the sarcastic and violent rejoinder of Hill to Newell, on the subject of the Oxford expulsions; but considering it right to search deeper, he read Henry's Commentary; and still opining that much might be said on both sides, this wiseacre held with the Calvinists the awful tenets of election, and with the Arminians general redemption. Beautiful consistence! He held, that only part were to be saved, whether they would or would not; and yet that the whole might be saved if they would. Presented to St. Michael le Belfry, in York, he would have filled both St. Michael's and the belfry, if the partition could have been pulled down; and by his preaching, St. Michael, for fifty years, had all saints in York, as well as all angels, in his train.

XXVI. From a long list of provincial Evan-

gelical ministers, too tedious to eulogize,

Ityn, Cloniumque, Dionippum, Promulumque,

Joseph Milner, of Hull, and *Thomas Hervey*, of Westmoreland, deserve especial notice. The eyes of the former were opened to the doctrine of justification by faith, by the perusal of Luther on the Galatians. This new light, which had dawned, introduced him to the Wilberforce family, through whose interest he obtained different appointments. His zeal and diligence did credit to their favour; and in this case, "wisdom was justified of her children." He preached, in and near Hull, five times in every week. He successfully vindicated Christianity from the assailments of Hume and Gibbon; wrote a biography of Howard, with Essays on various Subjects; and dying, in 1797, left sermons for publication. His opus maximus, the History of the Church of Christ, heavy in style, and imbued with Calvinism, has been continued by the late Dean of Carlisle, "his brother both in family and grace*." "More studious of truth, than attentive to the claims of taste," says his tasteful biographer, "he scattered the useful material over his tilth, leaving to others to mould elegant casts from its calcined result." Delicate and perspicuous metaphors! worthy of David Simpson's father, or of any other "respectable practical agriculturist!"

* Memoir prefixed to his Sermons.

Thomas Hervey, born in 1741, obtained clear views of Evangelical truth, from perusing the works of his celebrated name-sake; and after passing a life of usefulness, "entered, in 1806, into the enjoyment of the beatific vision."

XXVII. In tracing the biography of these Evangelical worthies, of which it is necessary, at the hazard of seeming to be tedious, to exhibit an unbroken view, we now descend to several nearer to our own times, and whom most men of middle age may well remember.

A.D. 1780 to 1790.

Richard Cecil was born in London in 1748; his father being a scarlet dyer, and his mother a pious dissenter. His first passion was all for the arts, and he travelled with a view of becoming a painter. On his return, he entangled his mind in metaphysics, and, taking for a lamp his unchecked passions, descended to the gloomy vaults of scepticism and infidelity. Here the light of the Spirit dawned upon his mind: he contrasted his restlessness with his mother's peace; he prayed, read the Bible, meditated thereon, and attended able preachers. He soon entered Oxford, as a passport to orders, and became priest in 1777. After some provincial adventures, he settled in Islington; lectured at six in the morning at Lothbury, officiated all the day at St. John's, Bedford Row, and held forth in the evening at Orange

Street Chapel. This last connection he dissolved in 1787, in order to join Mr. Foster in Long Acre, and to hold the evening lecture in Christ Church, Spitalfields. His grand field of action was St. John's, Bedford Row, where he preached "*the Gospel*," from 1780 to 1810; but in 1800 obtained a nomination to Chobham and Bexley in Surrey, from the trustees of the Thornton livings*. When entering on this charge, he heard an uproar in the gallery, and bursting into tears, pathetically exclaimed, "Can these dry bones live?" He died in 1810. He is chiefly known to the world by that very interesting tract, "The friendly Visit to the House of Mourning."

Though a decided predestinarian, and advocate of effectual calling, "he soared not so high, into the rarified ether of Calvinism as to rise out of sight, nor flew so low as to dip his wing in the puddles of Pelagianism." The wing of his fancy, however, was unpruned; he launched into the field of figure, and lost himself among grotesque and often vulgar images. Fond too of spiritualizing events, he pushed his parallels to the wildest latitude of extravagance.

William Goode, born in 1762, devoted his youth to the study of Hebrew; and passing through Magdalene Hall, the academy of Evangelism, became successor to Romaine, and preached three

* Pratt's Memoirs of Cecil.

or four times in the week; but rendered a service of more unequivocal good to the community, as Secretary to the Society for the Relief of Poor pious Clergymen. More solid than Cecil, he aimed not at sudden impressions, but inculcated progressive improvement.

T. Scott has already been mentioned, as chaplain to the Lock Hospital in 1785. His broad dialect and inelegant manner formed a striking contrast to Decoetlegon's finical refinements. Presented in 1801 to Aston Sandford, in Buckinghamshire, he passed here the evening of his days, principally engaged in correcting and perfecting his able Exposition of the Bible; a work tinged, it is true, with Calvinism, but replete with original observation, and devotional sentiment. A singular anecdote, relative to this minister, is not generally known: It chanced one Sunday, that the celebrated Duchess of Gordon, so long the arbitress of fashionable dissipation, taking an airing in an open carriage, was driven, by a sudden shower, to take refuge in the Lock Chapel; where Mr. Scott was, at the time, delivering one of his impressive discourses. The shower and the sermon passed away together; and the adventure served, for the time, as matter only for the exercise of her Grace's thoughtless wit. Her Grace (not grace in the Lock sense) proceeded for a dozen years to lead the midnight throng; but the deadly shaft was lurking in her side; and when

the first serious impression visited her upon her death-bed, it vented itself in a demand for—the chaplain of the Lock. He happened to be, at that time, on a visit in London, and was happy, as it fell out, to be made the instrument of Providence in consoling her latter moments.

Scott replied to Tomline's Refutation of Calvinism, and succeeded in exposing some negligent points of that hasty and imperfect work.

XXIX. St. Peter's, Colchester, is one of the light-houses of Evangelism; it was presented by Mrs. Wilberforce to the Rev. *Robert Storry*, who at one and the same time, by a holy bigamy, married himself to this church and to the pious Miss Bridges, of Hull. He had regularly passed through the several moulding hands of King of Pickering, Milner of Hull, and Adam of Wintringham; so that he came well prepared to feed his disciples with strong meat; and if he encountered persecution with the milk of human kindness, it is at least clear, that there was no milk in his doctrine. He exhorted his followers to "lay hold on Jesus;" a phrase, which, unexplained, to gross apprehensions, is a vague sound destitute of meaning, or having a meaning very different from repentance from dead works, and faith productive in holiness. As he did not, however, like John the Baptist, honestly tell the soldiers to use violence to no man, and to be content with their wages, but taught them that "their truest glory

was to wear a celestial panoply, namely, the gorget of faith, the helmet of salvation, and the sword of the Spirit, with the greaves of the preparation of the Gospel of peace;" it is no wonder, that with so many warlike and astounding images, and no plain mention of moral obligations, converts should flock to him from the garrisons.

XXX. While the church militant had, at Colchester, so active a recruiting officer, the pulpit, drum ecclesiastic, was beaten, with not less effect, at Leicester, by the Reverend *Thomas Robinson.* When a student, at Trinity College, Cambridge, he had too much of that worldly spirit which is "incidental to unconverted adolescence;" but it pleased God to convince him that there are other pleasures, far superior to those of time and sense. When settled in Leicester, he rose from the lectureship to the living of St. Mary's in that city; where he delivered those Discourses on sacred Biography, which were afterwards published as "Scripture Characters." Dissatisfied, however, with the Psalms of David, and wishing to introduce a collection of conventicle hymns, the customary appendage to Evangelical churches, he met with opposition from the sober and orthodox; while as a churchman who valued his prayer-book, and perhaps as luring members from the tabernacle, he was an object of dislike to the dissenters *.

* Vaughan's Account of Robinson.

XXXI. Manchester was the next great town where the Evangelical party had a station; here *Cornelius Bayley*, having distinguished himself as a Hebrew scholar, erected a church, and was himself inducted to it in the year 1788. From that time to his death he laboured with much zeal; and though verging to Methodism in doctrine and strictness, gained many converts by his humility, self-denial, and charity *.

It may here be noticed, that not content with the Psalms of David, the Evangelicals have introduced hymns and spiritual songs; not resembling the chaste and beautiful paraphrases of Logan, adopted by the Church of Scotland, but all mystical and intoxicating; amorous, with indecent familiarity, as to the second, and sensibly experimental in regard to the third person, in the ever-blessed TRINITY.

Tyler began his hopeful career among the singers and dancers of Sadler's Wells; and joining a party one evening to make a riot in the Tabernacle, was alarmed by a violent denunciation against mockers. Next followed, in course, his introduction to Lady Huntingdon, his education at Trevecca, his ordination by the Bishop of London in 1782, his acquaintance with Milner, and his sounding of the Gospel trumpet throughout the whole county of Lincoln.

* Christian Observer and Guardian, 1812.

Isaac Milner, the brother of Joseph, was born at Leeds in 1751, and passed his early youth in a woollen manufactory; from hence he was taken to be placed under the tuition of his brother, who had become head master of the grammar school of Hull. Indefatigable in application, he graduated at Cambridge, was first wrangler of his year, and received the title of Incomparabilis. Through a gradation of honours he became Dean of Carlisle. "Though acquainted, as a philosopher, with hydraulic laws, he craved an internal fountain springing up to everlasting life; and though gratified with chromatic phenomena, he regarded the rainbow as the token of a covenant." Thus is he puffed off, and puffed up by his biographer. With consummate wisdom, retentive memory, and significant language, he was enabled to carry on, after the decease of his brother, *The History of the Church of Christ.*

In *Jowett*, professor of civil law, the University of Cambridge enjoyed another Evangelical honour; but *Coalthurst*, vicar of Halifax, is damned with fainter praise, being a proclaimer of Gospel tidings on the Arminian basis.

XXXIII. Sir *Adam Gordon*, the rector of West Tilbury, adapted the Homilies to modern tastes, by reducing them into short discourses. He wrote several other books and tracts; but this was his "Tilbury forte."

From these pulpit swivels we proceed to *Alphonsus Gunn*, the son of one Gunn, a shipbuilder, and who in after-times would have made a noble piece of ordnance to fire away in the Bethel Union. Alphonsus was placed, by a female cousin, in Magdalen Hall, Oxford, where he prayed, meditated, and read theology; but his finances did not hold out to purchase a degree. He obtained, however, a curacy in 1783, where some, "who sate in darkness, saw a marvellous light;" but they liked the flash better than the report, for his sermons were too searching for provincial worldlings. He accordingly removed to London, and vaulted at one leap, by election, over the heads of the other candidates, into the pulpit of St. Mary *Somerset's;* to which appointment were soon added two other lectureships, and the curacy of St. Mary, Woolnoth, under Mr. Newton. He was a decided Calvinist, and a popular preacher*. The world cast out his name as evil; and, in truth, he was no very savoury personage, being a careless, slovenly personification of dust thou art, who continually scattered snuff around him from a large box; "but in his earthly vessel he bore a celestial light," and though a gun that slumbered out of the pulpit, he was a vociferous piece of artillery in it.

Contemporary with Mr. Gunn, the Reverend

* Saunders' Memoirs of Gunn.

George Patrick was lecturer of St. Leonard, Shoreditch, and HE also was the son of a practical agriculturist. He began his career as an attorney; an eccentric and mixed character, who ran into debt, while he prayed and fasted every Friday. He then travelled; and at length became a Calvinistic ranter in Morden College, Blackheath; which drew forth a *sensible* remonstrance from the terrified pensioners, who complained of his neglecting the liturgy, and calling them hoary-headed sinners, from threescore to fourscore, with the palsy in their souls and bodies. He was dismissed; and, truly, after using such intemperate language, full time it was he should be. In 1795 he became a London lecturer, and died at Madely in 1806.

To this violent and fanciful divine may briefly be opposed, the plain and simple *Jeremiah Newell*, the son of a farmer, and educated at Trevecca. He became rector of Missenden, and died in 1803.

Nathaniel Gilbert was the friend of Fletcher, and died in 1807.

XXXIV. Thus terminates the catalogue of Evangelical divines, who flourished towards the close of the eighteenth century. If we have treated them with sarcasm, or improper levity; if we have been deficient towards many of them in that respectful mention, which is due towards worth and sincerity, let it be remembered, that

justice has demanded this corrective to the partial statements and bombastic phraseology, which distinguish the Ecclesiastical Memoir. It was expedient to take down the lofty, overweening pretensions of these ministers to being the only depositaries of the Gospel,—the main pillars of the temple,—and, in a word, exclusively, the Church. It was right to state admitted facts, stripped of excuses, glosses, and embellishments; and when viewing them in this naked form, it was hardly possible to avoid a smile at the turgid language with which mean parentage and imperfect education were concealed,—at the strange incongruity between early libertinism and late severity,—at the inconsistent fluttering from church to tabernacle,—at the misapplication of Scripture, to dilute or whiten the improper, and of high-sounding terms to dignify the mean. All this was fitting, in order to draw forth, in fair colour, and in just characters, the venerable class of orthodox clergy; of whom the memorialist takes but a slight, and that a most contemptuous notice; treating them as though they were heretics and aliens, rather than integral parts of the church. It was a slur upon that body, regularly educated, consistent in character and sentiment, holding and teaching all the grand and essential doctrines of Christianity; and though not, perhaps, free from early folly, or from imperfections at any period of their course, yet preserving the humble and uniform

tenor of their way, throughout an upright and useful life; to publish a memoir *pour servir à l'histoire*, in which they were studiously kept in the back ground, or introduced with a note of disapprobation. Their due preponderance could not be restored without taking the false weights from the opposite scale. And these biographical notices collected in a single view, will further throw light on the general strictures which are to follow.

CHAPTER XXII.

From A.D. 1800 to 1810.

EVANGELICAL CLERGY CONTINUED.

Contents.

I. *The Plan of the Evangelical Body for purchasing small Livings.*—II. *Societies for educating Evangelical Ministers.*—III. *Mr. Wilberforce's Practical View.*—IV. *Archdeacon Daubeny, Sir Richard Hill, Belsham.*—V. *Remarks on the Practical View.*—VI. *London Missionary Society, and other Associations.*—VII. *Evangelical Distinction.*—VIII. *Further Progress of Evangelical Principles.*—IX. *Overton's True Churchman, answered by Dean Kipling and Daubeny.*—X. *Moderate Calvinism; Self-righteousness, Spiritual Agency.*—XI. *Regeneration and Renewal.*—XII. *Administering the Eucharist to a whole Table at once.*—XIII. *Episcopal Discipline.*—XIV. *Confederation with Dissenters in Societies.*—XV. *Charity Sermons.*—XVI. *Prayers before the Sermon, and Hymns.*—XVII. *Other Features of Evangelism.*—XVIII. *Sentiments of the Orthodox Body.*—XIX. *Licentious Church Party, fostered by the extreme of Evangelism.*—XX. *Variances in Families, and chilling of the domestic Sensibilities.*

I. THE preceding biographical sketches have exhibited a connected view of the origin and progress of the Evangelical party within the Church,

from the rise of Methodism till the conclusion of the eighteenth century. These ministers had hitherto been scattered individuals, actuated by the same principles, and thus far supporting the same cause: but not a compact phalanx, acting in concert, and knit together by a common bond of union. The first step towards giving them this additional strength, was the plan, originating with several opulent individuals, for purchasing a number of small livings, to be presented to young ministers of the Evangelical caste. From the gentlemen who are understood to have contributed the most largely towards carrying this plan into effect, the preferments thus procured received the name of the Thornton livings.

As an extension of this scheme, chapels were built at the chief watering-places; such as Cheltenham, Tunbridge, and Brighton; all fashionable resorts, rapidly increasing in population, without proportionate room in their churches. A zeal, apparently sincere and single, which supplied the desired accommodation, was at first hailed by the incumbents of these several parishes. The drift of the donors, however, was soon discovered: being a design to establish every where an *imperium in imperio*, a parish within a parish, and to deprive the parochial incumbents of all voice in those congregations—these new subdivisions of their flocks—for the doctrines taught in which they were responsible; nay, to open a

secret leak in the vessel; to divide the house against itself. But the Act, 43 Geo. III. cap. 108, requiring the consent of the ordinary, patron, and incumbent to the building of any chapel; and the license of the incumbent, being, by another act, necessary to the appointment of the lecturer, some check was imposed, though a feeble one, to this system of internal disunion. This matter recently came to issue at Brighton; where the Bishop of Chichester and the Vicar long held out against the appointment of an Evangelical minister to a new proprietary chapel; till, at length, a middle way was struck out, in consequence of which a moderate minister, an intermediate link, as it were, between the two parties, has advanced, in a few years, to a high ecclesiastical dignity. Attempts have been talked of to obtain, in Parliament, a sanction to the building of chapels, and the appointment of ministers without consent of the incumbent; but fortunately, hitherto, without success.

The orthodox and regularly-bred clergy of the Universities, justly complained of a system which introduced a body of competitors, to take from them preferments to which they were entitled. It was deemed hard, that after a country clergyman, or a gentleman of moderate fortune, had abridged his comforts, and narrowed his expenses in a thousand ways, to defray the charges of his son's systematic progress through a public school,

and an authorized university, in order to add unto the future clergyman, the polish, the character, and the weight of the scholar and the gentleman, —this son's opportunities of obtaining even a curacy, and afterwards a preferment in the church, should be diminished by the introduction of ministers, whose education has not required so many hundreds as his has cost thousands. Instances, honourable instances, no doubt there are, of the rising of men from the lowest ranks to the highest dignities in the church; but this has fairly happened, or ought only to happen, through the difficult procedure of youths, distinguished by talents, virtues, and perseverance, and sustaining hard privations, through a scholastic and university course.

In truth, the church could derive little substantial respectability, from an admixture of individuals, however morally respectable, yet raised from the secondary walks of life, of inferior manners, and often imperfect education; to whom, so far as worldly prudence is concerned, the prospect of a small living would be an ultimate object, which might turn the scale in their deliberation between the church, as at once a profession and a livelihood, and those moderate civil appointments, which belong to that class of society. The gentleman's son seeks the church as a liberal profession, and hardly, in any degree, as a pecuniary

object; nor in his dealings with his parishioners, is he likely to be vexatious and scrambling.

II. In the further progress of Evangelical principles, a society was constituted at Elland, in Yorkshire, for maintaining the succession of that class of the clergy, by draughts from the second ranks in society, who were lured by a mingled principle of devotion and ambition, to lose their caste, and to become English Dominie Samsons, rather than clergymen of liberal education. It is, no doubt, to be regretted, that the system of education in both Universities is yet too general, in relation to candidates for orders; who from the honours of the tripos, or from a first class in literature, are frequently transferred to country curacies, nearly ignorant of divinity, and utterly so of practical church duties. It is to be regretted, that the gay and voluptuous course of living in universities, affords a temptation to which the prospect of a sacred profession is too light a counterpoise; and an unpromising preparative for those serious and self-denying habits, unto which the minister of Christ is called. But is there not evil, on the other hand, in a system of tuition for the Church, the very opposite of what is called liberal; in which theology, and a superficial wash of classical literature, constitute the sole attainments? Is there not danger, lest the mind, occupied about one science alone, while none of the collateral pursuits, none of the daughters that be

her fellows, do bear her company, should contract a noxious enthusiasm, rather than a zeal according to knowledge? Besides, as we have just hinted, it is part of the character, and necessary to the usefulness of a clergyman, to be the gentleman in sentiments, habits, and manners. And this it is not the province of an Elland education, though acting on all the conceivable piety of low-born men, to effect. It is a branch of education which commences in the nursery, is daily continued in the gentleman's family, and is not utterly quenched even by the gaieties and volatility, to which, in the flow of youthful spirits, a collegian resigns himself for a season. It is not to be purchased with money; it is not to be acquired by a few years of application; it is hardly to be acquired at all in advanced life. Like high descent, like the free citizenship of Saul of Tarsus, it begins at the hour of birth; and it is that indispensable polish to the education at the feet of Gamaliel, which makes the well-bred man, without surrender of his principles,—courteous, easy to be entreated, "all things to all men." This it is, that saves a minister from contempt among the great householders, the men of birth and high consideration in his parish; and causes proud and charioted wealth to quail before the pastor with his staff. It is this that forces the nobleman to acknowledge him as his equal; and if it be wedded to learning and wisdom, to bend to him as a su-

perior. It is this that gives weight to his public and private admonitions, and secures his ministerial dignity and usefulness, in his labours of love throughout his parish. It is this that, by a reflex light, increases his influence even among the poor; who are the more likely to hold their pastor in respect, when they see that he is reverenced by their betters. Without this, it is scarcely possible, in a miscellaneous parish, for a minister to ensure the fulfilment of the Apostolic precept, "Let no man despise thee."

—Have you had long dependence on this family?
I have not thought it so, because my time's
Spent pleasantly.—My lord has good nature,
And I have manners:—
His sons too are civil to me.
I rise in the morning early, live soberly,
Take my innocent pleasures freely,
So meet with respect: and am not made the jest of the family.
Otway.

It is quite coarse in Mr. Hume to set up the Scottish clergy as models, and to advance his paradox, that men will do their duty better the worse they are paid. These are questions of fact, not of speculation. We know that a poor man will not respect a clergyman, with a brown coat and darned black worsted stockings; and we know too, that the Scottish clergy, generally speaking, are not so duly reverenced by the *higher* order, as the clergy of the English church. Mercy! said a Scottish

lady, on seeing an English curate treated with due respect—"What a wark's made here aboot the Minister? He gangs aye the last in Scotland. The fact is, that few gentlemen born and bred, choose the Kirk of Scotland as a profession. What, indeed, would a man of family say, in the north, to a match between his daughter and one of these reverends, with 200*l.* a year. And yet, which of them ever vied with a Porteus or a Wilson in the discharge of their pastoral duties.

Another clerical education society, after the model of the Elland school, was instituted in the west of England, in December 1795; demanding, as qualifications, natural talents, and assent to the Liturgy, Articles, and Homilies, together with attachment to Episcopacy, and to the discipline of the Church of England. But is there not more or less meant, in these requisites, than meets the ear? Is not the assent to the formularies, an assent to them as Calvinistic? Is not the attachment to the discipline of the Church, an approval merely of its expedience?

III. To censure the fashionable infidelity, and its consequent laxity of morals, which prevailed among the higher classes, Mr. *Wilberforce* published his "*Practical View.*" This work contained many just strictures on the irreligious principles and habits of the higher classes. It was calculated to bring them back to serious reflection, and to remind them that the religion of the west end

of the town was not vital Christianity. Nevertheless, the treatise would have been more extensively beneficial, if, retaining all its seriousness, it had prudently refrained from advancing the peculiarities of a system. It failed also in its object, by aiming at too much, and by taking up religion in too high a tone. Its reproofs were more sensible than its recommendations. To set up the sentiments and manners of primitive times, or even the self-devotedness of the reformation, as a standard for present adoption, borders nearly on enthusiasm. Religious matters are now settled; and a man is not to be branded, as disgracing his character of a Christian, if, walking diligently in his secular calling, and attentive to the offices of his religion, and to the moral duties of social life, he may chance to be averse from certain gloomy austerities and peculiar sentiments; or though he may not choose to tincture his whole conversation with that religious phraseology, which may have been in strict keeping with the temper, and proper for the character, of more unquiet epochs.

IV. Mr. Wilberforce, in the extent of his zeal, addressed men, generally, as Christians, and kept out of view several points, which the orthodox clergy deemed important, as distinctive marks of Christ's visible church. He introduced that equivocal attachment to the Church, which means attachment to peculiar doctrines; and while it denies the Church of England to be the church of

Christ, independently of these peculiarities, clings to any sect professing to teach them, regardless of its deficiencies in Apostolical government. To contract this widely extended embrace,—to fence barriers that had ever been held sacred, *Archdeacon Daubeny* published his "Guide to the Church;" wherein he pointed out the danger of schism, and contended for the necessity of adhering to the discipline, as well as to the doctrine of the ancient church. As an Arminian, he differed from Mr. Wilberforce in doctrine: "the one having sat at the feet of Leighton, and the other being the disciple of Bull*." But his leading aim was, to show that dissenters could not *claim* the privileges belonging to members of Christ's church; being left, as the phrase went, "to the uncovenanted mercies of God."

The next champion in the field was *Sir Richard Hill*, who with less of courtly moderation than the two former antagonists, pronounced Daubeny's zeal to be fitted for the meridian of Rome; and in an "Apology for *brotherly love*," or charity—most charitably—compared the Episcopal succession to the genealogy of a race-horse. His whole subject was handled with a disdain and a sarcasm, which fully evinced, that man may profess love in the language of hatred, and advocate his views of the doctrines, till he forgets the spirit, of Christianity.

* Middleton.

Mr. Belsham likewise broke a lance with the author of the Practical View, arraigning the doctrines of the divinity of Christ, of atonement, and of spiritual assistance.

V. Mr. Wilberforce, however, in publishing his volume, may be considered as a leader, who, with the sound of a trumpet, gathered together the dispersed professors of Evangelical principles; that their bands might be organized and brigaded, that they might be knit in a bond of union, and that to each might be assigned its post of co-operation. He has constructed a bridge between Establishment and Dissent in religion, which has opened some pacific communication, and some interchanges of friendship among the outposts; while it has maintained the main body, on one side, in a state of alertness, eager to make its advantage of the false security, and the treacherous liberality, into which the opposing army have been lulled.

VI. The dissenters were so quick to discern, and so keen to improve their advantage, in these approximations of a church party to their sentiments, that on establishing, in 1795, *The London Missionary Society*, they contrived to retain all the power, while they strengthened themselves by a coalescence with some Evangelical ecclesiastics; one of whom, they resolved, should preach at each anniversary, after the reading of the liturgy, in some church of the Establishment.

Here, with a show of liberality, the Church of England was eulogized, in compliments to the presumed Calvinism of its Articles, and to the maniple of its Evangelical ministers; while the great body of the clergy were covertly assailed in diatribes on lukewarmness, bigotry, and intolerance.

Of other philandering associations betwixt the Establishment and Dissent, and particularly of the Bible and Church Missionary Societies, in which the Church contributes all the spurious liberality, and Dissent gains all the substantial advantage, we shall discourse at large under a different head.

VII. Words were duly weighed by our great Reformers; and, accordingly, when they framed a supplication, in the Litany, for deliverance from heresy and schism, they employed terms neither synonymous nor tautological. Schism refers to the discipline, heresy to the doctrine of the church. Schism, or separation, may exist without heresy, and heresy may lurk in the church, without schism. Frequently, however, the ex-churchman and the church-heretic, may entirely accord in *doctrinal* points;—the schismatic despising the heretic for his bondage to beggarly ordinances, and the heretic condemning the schismatic for violating the unity of the church; but both having a stronger affinity and affection towards each other, than

to the churchman who is neither heretic nor schismatic.

VIII. We have seen that two Evangelical bodies, the one within, and the other without the pale of the Church, have existed since the days of Whitfield and Wesley. We have seen that they have run in parallel lines, sometimes converging, and sometimes blending together; like a river and a canal contiguous to each other, with frequent channels of communication, and the ancient flood feeding the artificial stream. We have marked their kindred sentiments, their mutual predilections, their exclusive correspondences. We have traced in them that common understanding and co-operation, which have nearly removed the landmarks, and broken down the boundaries of the Church. The orthodox body maintains, concerning these two parties, that the Churchmen are heretics, and the Dissenters both heretics and schismatics. But the ecclesiastical Evangelicals, claiming to be the true church, retort heresy upon the orthodox, and impute to their dissenting friends only the minor offence of excusable schism; while these last, forgetting that such an offence as schism exists, amalgamate with the Evangelical churchmen, and strengthen them in opposition to the orthodox. Be it here observed, that the Whitfield Methodists, and some other sects, use the Liturgy; and, therefore, in passing, we should be glad to learn by what quibble they get over the petition

to be delivered from all false doctrine, heresy, and *schism*, &c.

This union was confirmed, towards the close of the eighteenth century, by the various agencies just now enumerated; the book of Mr. Wilberforce,—the societies for educating Evangelical ministers, and for purchasing livings for their benefit, —and the London Missionary Society, whose annual sermons were directed to be preached in churches connected with the Establishment. The Countess of Huntingdon and Lady Erskine had added force to the cause, by procuring regularly ordained ministers to preach in unconsecrated chapels; and the whole system of Whitfield Methodism, in retaining the Liturgy and the surplice; and recommending a qualified occasional conformity, still further cemented the union between the internal and external Evangelicals, and went far to destroy the ancient venerable character of the English Church, as an Apostolical institution —as a standard of pure doctrine, and as a model of primitive discipline.

Strengthened by all these concurrent forces, the Evangelical cause gained ground; till, at the commencement of the nineteenth century, the time was said to be past for vindicating the English hierarchy, on any other ground than that of expedience or legal authority; and every one, whose principles traced the Church to Apostolical appointment, was branded, however tolerant his

sentiments and conduct, as a haughty bigot and an imperious high-churchman. Or if the Evangelical dissenters, with a show of liberality, proclaimed their attachment to the Church, it was by a Jesuitical synecdoche, which put a part for the whole. By the Church—they understood that small portion of it only, which was occupied by the Evangelical clergy. This, united to their own party, constituted the true ark; and all besides were aliens and outcasts, being ready to perish. These two moieties made up the Goshen,—and all the rest was darkness.

IX. *Overton's* "True Churchman," gave countenance to these views; for in ascertaining that character, the author was wholly silent on the subject of ecclesiastical discipline, while his scope was to prove the Church formularies to be all Calvinistic in doctrine. His book generated two distinct controversies, and called forth two classes of antagonists. *Dean Kipling*, in a tract entitled "The Articles not Calvinistic," triumphantly exposed the fallacies which Overton had advanced; while Archdeacon Daubeny, in his "Guide to the Church," drew forth, and insisted on the points he had omitted.

It happened, that these controversies became the more noticed, by reason of the tranquillized state of Europe. As Pharisees and Sadducees could forget their mutual hostility, that they might entangle Christ in his talk, but at

other times made an uproar touching points in dispute between them ; so, in a better cause, had all religious parties united in England, to repel the common enemy, infidelity,—and when that object was effected, resumed their suspended differences. With the cessation of military warfare, internal factions revived: the austere in religion looked with jealousy on the gay; who, in their turn, condemned moroseness, and vindicated harmless recreation. The dwellers upon doctrine, and the preceptive moralists, retook their stations aloof from each other; and such a juncture was favourable to that apple of discord, which Overton threw into the Church.

Dean Kipling's tract was answered by Academicus; who was replied to by Academicus Junior. The controversy was warmly conducted by the *Bishop of Lincoln* in his Charges, by *Lawrence* in his Bampton Lectures, by *Pott*, *Pearson* of Thrapston, *Faber*, and others of inferior note. *Bishop Tomline's* Refutation of Calvinism, drew forth a reply from *Mr. Scott*, who has rather exposed his antagonist's inaccuracy, in huddling matters together which had no concern with the five points, than meddled with the sound parts of his argument. Yet after all, if we receive the usual statement of both Arminian and Calvinistic Methodists, that the UNDIVIDED power, and WILL, and working, in conversion, is solely to be ascribed to God;

and if we follow this principle to its fair conclusions, and inevitable consequences, there will not be found in tendency, and in effect, the difference of an hair's breadth between them; and so far Bishop Tomline was in the right.

X. The absurdities of Calvinism having, in the course of this inquiry, been rendered sufficiently palpable to discerning minds, the system has stolen, for the most part, behind the specious veil of what is now termed moderate Calvinism; which is either Calvinism doubtful and half-convinced, or Calvinism afraid to show itself; either Calvinism accomplishing its aim slily, or Calvinism shrinking from the horror of its own conclusions;—but still it is Calvinism. Cautiously it avoids speaking of the decrees, or speaks of election in a doubtful sense, without mentioning reprobation; as if the one did not imply the other. Yet, by thus mystifying the matter, and giving forth with its trumpet an uncertain sound, it will be found to introduce, unawares, all the obnoxious substance and all the immoral mischiefs of the Genevan doctrine.

Since the soi-disant Evangelical clergy—the vaunters that they alone preach the Gospel, and the despisers of others,—have thus judged it prudent, with the exception of Dr. Hawker, Mr. Vaughan of Leicester, and a few other ultras, to suppress "the decrees," the leading test of Calvinism, in their pulpits,—their prominent

features are not widely different from those common to the various orders of Methodists, and to the other more morose non-conformists. Their distinguishing mark is, first, the occupation of the field, in a sermon, by faith, faith, faith; and the driving of poor morality into a little unobserved corner; and though the latter be occasionally allowed, in a hint, to be implied in the definition of faith, the admission seems reluctant and extorted, and comes with a bad grace. There is a splitting of distinctions, a quibbling upon terms, a denial of morals to be a condition of final justification, a depreciation of virtue, a vilifying of it when it is held up as any thing meritorious—so violent, as to expose it to the risk of being disregarded as unnecessary, if not suspected as sinful. Self-righteousness is run down, till the humble and timorous Christian becomes actually afraid of the approbation of his own conscience, and neglects that conduct which will secure it; substituting for it, according to his temperament, either the horrors of a perturbed mind, or a daring ASSURANCE that his sins are forgiven, through the mere strength of his faith. On the other hand, self-abhorrence is so incautiously extolled, and the power and the love of God, in regard to the chief of sinners, are so extravagantly stated, that a man cares not how deep he wades in guilt, since the blood of the atonement is to wash all the stains away; nay, he may often

wade the deeper, in the hope that the sovereignty of divine power, and the boundlessness of pardoning mercy, may, in his conversion, be more signally displayed*.

Again, the important doctrine of spiritual influence is inculcated, with so violent a leaning to the power, and arbitrary will of God, as to reduce man from a moral recipient, into a passive instrument, and thus to destroy his responsibility. While all movements of good in the soul are thus ascribed, entirely and EXCLUSIVELY, to the sovereign agency of God; while the alienation of man is exaggerated so far, as to deny him all will, all option of closing with divine grace, the blame of human impenitence is thrown upon the Creator; the force of conscience is blunted and deadened: man sins boldly, because, in the jargon he has learned, the Spirit of God might prevent the evil if he would, and will prevent it when he sees fit: and what is all this but the old story of selection of time, circumstance, and person; the disguised Calvinism, which misunderstands and perverts the text, "He will have mercy on

* "Don't you remember what our preacher said? 'One's not worth saving, that hath not been guilty of a swinging sin; for then they have something to repent upon?'

"No wonder these preachers have plenty of proselytes, whilst they have the address so comfortably to blend together the hitherto jarring interests of both worlds!"—*Minor.*

whom he will have mercy, and whom he will he hardeneth."

XI. This principle is connected with an erroneous notion, respecting that regeneration, or new-birth, without which no man can enter into the kingdom of heaven. Wherever this term is used in Scripture*, in our Articles, our

* From the Bible it may be sufficient to select the text with which our Lord explained his assertion, in pursuing the argument with Nicodemus: "Except a man be born *of water and of the Spirit*, he shall in no wise enter into the kingdom of heaven." To which we may add, negatively, that there is no one passage in Scripture, whereby regeneration can be proved to signify any other change than that wrought in baptism.—As a river is purest, the nearer we ascend to its source, we shall show, by quoting two early fathers, that this was the decided acceptation of the word, in the age immediately succeeding that of the Apostles. Clement of Alexandria defines regeneration as being the very name of baptism; and Irenæus, in speaking of the baptism of our Lord, states, that Christ was regenerated by John in Jordan.—Descending the stream of time, we come to the first book of Homilies, the work of Archbishop Cranmer, who there, speaking of the two sacraments, says, that "In churches the fountain of regeneration is presented to us, and the body and blood of Christ are offered."—Shall we now appeal to the Articles of our Church? The twenty-seventh tells us, that baptism is not only a sign of our Christian profession; but likewise a sign of regeneration, or of new birth,—an instrument, whereby the promises of forgiveness and adoption are (*not made*, for that is done in the Gospel, but) visibly signed and sealed; that is, ratified, and the things made over.—Shall we turn to the Catechism?

Liturgy, our Catechism, our Baptismal Service, and all our public formularies, its meaning is

We there find that a sacrament is a sign, a means, an assuring pledge of grace, conveyed by the administration of that office; in other words, that being born of water is being born of the Spirit, and that both constitute the new birth; that the inward part of the sacrament, or thing signified by the watery affusion, is a new birth unto righteousness, taking place then, and not at any future period; for being by nature born in sin, we are thereby—by the act then performed —born anew as children of grace. And be it remarked, that all this is carefully distinguished from the requisites of baptism; from the repentance and faith then promised, and to be performed at an adult age; the new birth is given—the requisites are promised.—These views, finally, are corroborated, and their accuracy is placed beyond a doubt, by reference to the Baptismal Office. There the words regenerate and regeneration occur again and again; but invariably as identified with the act of baptism. In the introductory address, "none," it is said, "can enter into the kingdom of heaven, except he BE *regenerate* and born anew of *water* and of the Holy Ghost;" and, immediately after the ceremony of sprinkling, "seeing now, brethren," such are the words of the minister, "that this *child is regenerate;*" and thanks are thereafter given to God, for that it *hath pleased* him to regenerate that infant; nay further, the form for announcing the reception of a child into the church of Christ, which has already been privately baptized, a form altogether distinct from that for the baptism of those of riper years, directs the minister to certify, that this child is now by the laver of regeneration in baptism received among the children of God; for Christ doth not deny his grace and mercy unto such *infants;* in all these cases speaking of it as a thing past, and never intreating for it as a future boon or contingent process.

one and the same; it stands out clearly defined: its application is invariably to the inward grace of baptism, and to that alone. All our earliest divines, all the great reformers, all the fathers of the English Church, abided strictly by this acceptation of the word; and it was not until a later and degenerate period, when accuracy was sacrificed to elegance and variety of diction, and when minor divines were not aware of the consequences resulting from the promiscuous use of words not synonimous, that this term bore any other meaning, than that of baptismal restoration; —that change of state which converts us from children of wrath to children of God,—that germ of the spiritual life, (as being born is the germ of the natural life,) in which the soul is confessedly passive, and which can bud no more than once. But this term, bearing this allowed meaning of passiveness in the recipient, is now applied to that conversion, that reformation, that passing from death to life, in adult persons,—in which the soul is actually no longer passive, but endowed with reason, conscious of moral agency, the subject of admonition, and of God's probationary discipline. Here it is, in the orthodox view of the matter, that God acts, and acts to all, and at all times, by exhortation, by persuasion, by addresses to his creatures as intelligent and principled beings; who may secure his favour by closing with his offers,

Thereon it is urged that "the regenerate baptized" may lead the rest of his or her life according to this beginning of life—

or incur punishment by being deaf to them. Here it is that he says, making a tender of the grace of sanctification, "Put off the old man with his deeds; be ye renewed in the spirit of your minds; come unto me that ye may have life; if ye live in the spirit, walk in the spirit." It is here, then, that we draw the distinction between regeneration and renewal. In regeneration the soul is plastic, in renewal it takes an active share. Regeneration is the grace of baptism; renewal is, under ordinary grace, the duty of those who come to age. Regeneration is a change of condition; renewal is a change of conduct: and therefore prayers to God to change the heart, to take away the heart of stone, to renew the nature, are all to be understood with the condition of human co-operation. Regeneration takes place but once, and that is when we are made members of Christ and children of God in baptism; and as this is the work of God alone, infant baptism is practised in the Church. Renewal may take place at different times: it may intermit; it may be progressive; we may be daily renewed in the spirit of our minds. In accordance with these views, men are often exhorted in Scripture to renewal, but never once to regeneration. Regeneration is indispensable to all; but that strong and marked change of life, which we call renewal, is not strictly necessary to all; nor is it even practicable by those who have not started into the grosser extremes of iniquity;

at least, with such it is rather a slide than a leap, and is thus little perceptible. There is no period of after-life, in which any other great change in the soul, to be effected solely and entirely by the arbitrary will and absolute power of the Spirit, and on the soul in a plastic and inoperative sense, is to be expected. But there IS a period, when a change may take place in the mind, through the calls and impulses of the Spirit, received and obeyed by a good and a willing heart, a change substituting principle for practical Atheism, and seriousness for levity; and that period is every Sunday—every day of the transgressor's life—if he himself will but turn it to profit. "To-day if ye will hear his voice, harden not your hearts: behold now is the accepted time; now is the day of salvation!" Such is the quotidian call of God, by his word, by his ministers, by compunction, by sickness, by adversity, by deaths at our right hand, and by all the other means of his grace.

Now this is much more than a dispute about mere words. For in taking regeneration out of its proper meaning and definition, as a baptismal change solely operated by God, and generally necessary to salvation; and in applying it, with this meaning, to that MORAL change, in which God calls, and man answers—God moves, and man obeys the impulse—God leads, and man follows—God gives strength, and man uses it; that change in which the Spirit of God beareth

witness WITH OUR SPIRITS, that we are children of God; that change, for the production of which, God is continually ready, anxious, knocking, imploring; that change which the sinner may embrace at any time, and in which he has merit in the acceptance, because he has blame in the refusal;—in applying, I say, regeneration to that change which ought ever to be carefully distinguished as renewal, see what a door is opened, and what consequences rush in! The transfer of the term once admitted, it follows, that in adults, come to years of discretion, man needs do nothing because he CAN do nothing; that there can be no blame in impenitence, because the phrase is —it is God who is to call, and he has not yet called: no merit in virtue;—or, to get rid of these ambiguous phrases, nothing laudable, nothing rewardable in holiness: neither any virtue, nor any praise, Phil. iv. 8; since it is God, and God alone, that worketh all in all. Thus are the foundations of moral principle sapped, the consciousness of sin, as a personal and voluntary thing, is taken away; and since the sinner may say, Let God work when he will, I must wait till he DOES—it is my part to *stand still*, and to see the salvation of God, and to wait for the Redemption of Israel,—the grace of God may be turned into uncompunctious, nay—most horrible!—even into PRINCIPLED lasciviousness. But this is not the whole; for if the work be all of God's doing (and in *re-*

generation, properly so called, it certainly is), then it will follow, that whoever ARE improved in their dispositions, are the elect of God; whoever remain in their vices are the reprobate; both being so, by the sovereign power, and arbitrary will of God. He, the sole worker, and who might have ordered both cases otherwise, must have unalterably chosen the one, and unalterably rejected the other. And further, if God, after declaring that no man can go to heaven without regeneration, thus pleases to regenerate some and not others, the happy few must be his chosen vessels, regenerated for some purpose; and therefore, not by any subsequent lapse or contingency, to be cast away. Here then, as the result of this one principle, we have a passive change of heart, irrespective election, and indefectible grace; nor is there any one of the five points, that will not logically follow from such premises.

Men have been led astray in their judgments on this subject, by dwelling on the cases of several of the first disciples, the Ethiopian, the Jailor, Cornelius, and others; whose baptism and moral conversion have taken place at the same instant of time. Hence they have reasoned, that to make regeneration complete—something superadded to baptism—the operation of the Spirit of God upon adults, is necessary. But it is much dishonouring a sacrament ordained by Christ, to call water only a preliminary sprinkling, without any co-existent

efficacy; a sign of something efficacious in futurity, which may or may not follow. Does our Catechism support this hypothesis? No: it terms baptism an outward sign of an inward grace; and in speaking of that inward grace, it terms it a death unto sin, and a new birth unto righteousness. In speaking, indeed, of the duties required of persons to be baptized, it does refer these duties, repentance and faith, to their coming to age—the age of renewal. But it says nothing of this kind, respecting the death unto sin, and the new birth unto righteousness; it not even hints at the inability of infants, by reason of their tender age, to be susceptible of THESE. They are, therefore, contemporaneous with the baptismal affusion; but in the Scriptural cases, where adults were converted and baptised, the parties were regenerated and renewed simultaneously; that is, the whole sacrament of baptism, the passive change, together with renovation, the active change (things usually separated in their periods,) were then coincident. It may be added, that there is nothing in Scripture to sanction the idea, that the baptismal sprinkling leaves the sacrament incomplete.

But, however clear all this may be, the profession of certain doctrines requires its being evaded. For if the inward grace accompanies the outward sign, either there would be two new births, which is as absurd as two natural ones; or, if there were but one, it must be that of baptism,

and there could be no regeneration, or passive change, afterwards. It is no wonder, therefore, that they who wish to make the moral renovation a passive one, should, by a juggle, to suit their purpose, change the season and the meaning of regeneration: the only wonder is, how they can still have the effrontery to style themselves *moderate* Calvinists. The epithet is inapplicable, and the deception is transparent.

XII. If we next advert to the general practice of the Evangelicals, with regard to the other sacrament, we shall be still more fully convinced, that this conciliatory epithet, moderate, is a fallacious misnomer in their Calvinism.

To a superficial observer, it would appear inexplicable, that the Evangelical clergy, so strict, so austere, so punctilious in externals, so unsparing to the slighter indecorums of their brethren, should generally, and, as it would seem, deliberately and systematically, administer the holy communion, in a manner the most slovenly, the most disrespectful, the most indecent that can be conceived; by delivering the blessed emblems to a whole table at a time, and then (let the seeming irreverence be pardoned in the sincere zeal,) giving one word of command to each subdivision.

And this, while the orthodox clergy, on the other hand, those conners of a written sermon, those disgraces to their profession, those scrawlers

of billets, those men of lisp and flirtation (and we are far from defending those of them who are really so), would sooner drop down dead, through exhaustion and fatigue, than vitiate that blessed ordinance, mutilate the spirit of the Liturgy, classify an effect which acquires strength by being particularly distributed and personally addressed, and scandalously abridge the holiest of all ceremonies.

Here, too, we discern the cloven foot; for this sacrament too is a means of grace; and as there is no final defection from grace when once given, according to the Genevan hypothesis, it would follow, as the consequence of these joint propositions, that all communicants must ultimately be saved. Some means must be devised, therefore, of getting rid of this nonsensical conclusion; and the fetch of separating the sign from the thing signified is repeated. Administer the communion to several at a time, and the accompanying benediction will apply to the elect only—to those on whom the grace falls; but it will not be particularly applied to the reprobate, to whom, as the grace cannot fall on them, the benediction ought not to be addressed. It is mere trifling with our understandings to point to the example of the bishops, who dispense confirmation to a dozen at a time. Confirmation is not a sacrament; the laying on of the hands is performed severally; the rubric leaves a latitude as to the words; and the

multitudes, the prolonged time, the infirmities of age, are all, in such a case, to be taken into the account.

XIII. But other marks distinguish the Evangelical body, besides this smooth-tongued and concealed Calvinism; this serpent lurking among flowers. The leading one was pointed out and exposed by Archdeacon Daubeny; namely, low views respecting church government. The Evangelicals admit, for they cannot deny, that Episcopal discipline pleads the long prescription of 1500 years; and they still are willing to extol it, on the score of expedience; but they will not allow it to be of Apostolic institution, they deny it to be *jure Divino*. When they speak favourably of their Church, and signify their attachment to it, it is still and always with a reservation,—they mean their own party. They pretend, that it is only by an extension of their principles and deportment, that the Church can be saved. Doctrine is every thing with them; and *the Gospel*, as they call it, is the test of the Church (though they cannot satisfactorily explain what Gospel-preaching means); —the commission to teach is nothing. Their biases lead them to shake hands with the dissenters, and this they term liberality, moderation, charity; but we find very little of these good qualities, when they are speaking of bishops and deans. Too apt they are to listen with patience, and without defence, to the uncandid, and *not liberal* de-

traction, which ministers of their own body, zealous and respectable, sustain from their dissenting brethren. They themselves but too often swell this chorus; and, as if the Church were not sufficiently endangered by the hostilities of dissenters, as if it were not the duty of all its sons to cover, like Shem and Japheth, their parent's infirmity with a garment, they are continually depreciating the orthodox ministers of their own establishment, and (if we may be permitted to use a vulgar proverb) crying sky blue milk and stale fish.

On the subject of the true church we have already expatiated at large, in the foregoing parts of our work. At present, therefore, we content ourselves by observing, that the drift of the Evangelicals in these unbecoming concessions, is manifestly, at least, to compliment the dissenters; to invest them with the titles of Reverend, and to acknowledge their sacerdotal character; and that the TENDENCY of such misplaced liberality is to degrade the dignity and to destroy the preeminence of the Church; to elevate the sectarists to a consequence they never ought to possess; to abolish all the boundaries and differences between the one and the other; and thus to pave the way for the triumph of irregularity, and the overthrow of the Apostolic Church.

XIV. All this is confirmed by the close alliance, the elective attraction, the hand-and-glove

partnership, observed to subsist between the Church Evangelicals and the sectarists. See them mounted together upon the stage of the Bible Society, soothing each other with reciprocal panegyrics. See the Reverend Mr. Parsons introducing the Reverend Doctor Chapell (though without telling how be became either Reverend or Doctor); see the bows, and nods, and wreathed smiles; and now the Reverend Dr. Chapell, so handsomely introduced, begins with a speech, and ends with a sermon and a prayer. By whom is the Prayer Book and Homily Society supported? By men, who, finding that the Prayer Book was given as a comment on the Bible, would have another comment on the Prayer Book itself, that should more nearly approximate to their views. This too is a point of contact and intermixture between the Church-methodists and the ex-methodists; the former of whom, to remove all obstacles to their dalliance, are not slow in making the gratuitous admission, that Episcopacy can only boast the claim of expedience; as was done by the Rev. D. W. and the Rev. Mr. Jerram, in two sermons, which received, from the society, unanimous and unqualified thanks; followed, agreeably to the principles advanced, by an Apostolical benediction from Admiral Lord Gambier. Vicentius Lirinensis, who flourished in the fifth century, spake concerning Episcopacy, "Quod semper, quod ubique, quod ab omnibus creditur, est jure di-

vino*." The *jus divinum*, at that time, was not called in question. To concede this point, to oppose early and universal belief, remained for the modern Evangelicals, and the *moderate* Calvinists.

Trace now the strength of these same affinities, in the history and constitution of the Church Missionary Society. Here, too, we find what is meant by the Church; the officers being Lords Gambier, Teignmouth, and Calthorpe, the Bishop of Gloucester (Ryder), Sir T. Baring, Messrs. Wilberforce, Grant, Hoare, Macauley, Thornton, the Reverends J. Pratt, and E. Bickersteth, and, in short, the whole staff of Evangelism. The annual sermon is, by the rules, preached in the Church, and by a Church minister; but it is always delivered in a semi-schismatical church, and always by a minister of the fraternity. Of this, more hereafter.

XV. But in all the Evangelical chapels there is a multiplication of charity sermons, on subjects foreign to the customary routine of Church subjects, and having some relationship to sectarism. They are for Christianity in Scotland, Irish Bibles, Colonial Emancipation, Prison Discipline, Truss Societies, Small Debts, and other generalizing themes. It is remarkable too, that these sermons are often preached on days set apart for the solemn

* Commonitorium. Mosheim, v. ii.

festivals of our Church; as if deliberately to cast a slight on any thing that is regular or constituted.

XVI. Further, in these churches there is as much irregularity and approximation to dissenting worship, as an observance of the Liturgy will admit. Enthusiastic hymns are substituted for the Psalms of David; and a long prayer precedes the sermon, seeming to cast a slur upon the whole Liturgy, and to say, "Now that the task-work is well done and over, see and admire how much better *I* can pray; now we have escaped from the trammels, let us have a flourish: now we are beginning to pray, and to do things in earnest." And this human composition of the moment, uttered with much solemnity, is straitway followed by the Lord's Prayer, gabbled over, for the most part, with as much indifference.

It is confessed, that the Evangelical churchmen, being men of classical education, excel, generally speaking, their dissenting comrades, in the taste and refinement with which the table spread in the wilderness is furnished. There is less of disgusting vulgarity in their manner. The Christian Observer and the Christian Guardian are far more respectable productions than the Missionary Register, or the Evangelical Magazine; but there is very little difference in either doctrine or tendency, in the teaching of these kindred bodies.

XVII. An extraordinary zeal for the con-

version of the heathen, but in any other way than through the Bartlett's Buildings Society; austere manners, spiritual pride, averseness from the most moderate use of amusements; a harping upon one only subject, that of religion, in common conversation; together with a technical gospel phraseology, sermon-hunting,—and frequenting churches or chapels, where the preaching is extemporaneous, or violently awakening, or exclusively doctrinal; —these features complete the portrait of the Church Evangelicals.

XVIII. Now, as a contrast to this portrait, the orthodox churchmen believe, that such sectarian affinities open a door for dissenters to rush in, and to overwhelm the establishment*. They think that a liberality is exercised towards a body, who are far from returning it in kind; and who chuckle in their sleeves to behold their own game played, with so blind an opinion of self-preservation. They think, that the Evangelical churchmen, with the Evangelical dissenters, form the true descendants and representatives of the old puritans; and *Dean Kenney* has recently (1819) published a book, evincing the principles and

* "If I were a Bishop," said a wise Evangelical minister of St. Mary Axe, "as soon as an able dissenter appeared, I would coax him over, and make him Episcopal; I would make them all Episcopal." A precious way, truly, of thinning their ranks; but what would the Church of England soon become, when recruited from this new university?

practice of both to be similar; and inferring, that unless the modern puritans be strictly watched, they will move forward to a catastrophe similar to that effected by their predecessors.

XIX. But though this may probably be the gloomy prediction of a mind fraught with over-apprehensive zeal, and though no such issue be contemplated, it cannot fail to grieve all sober minds, that one extreme should produce another, not less culpable and pernicious. There is an order of ministers, prone to unreasonable indulgence, secularized in their habits, gay and frivolous in conversation and deportment, confining their instructions to the preceptive parts of the Gospel, and omitting to build on the only solid foundation, faith, Jesus Christ being the chief corner-stone; who justify this remissness by their abhorrence of Methodism and cant. And among certain of the people, too, there is a vulgarity of licentiousness, which, pronouncing all Methodism to be hypocrisy, recedes from it into entire irreligion; braves it out in swearing, drinking, dicing, chambering, and wantonness, accompanied with Church conformity and a sprinkling of almsgiving, as the liberty of the Church contrasted with the narrow-mindedness of dissent. Thus the cause of correct religion, serious but not morose, zealous but tempered by moderation, suffers betwixt the extremes of fanaticism and lukewarmness. And whatever may be the sincerity of dis-

ciples styled Evangelical, their excessive austerity ought, in some measure, to relax, on finding that it occasions, and furnishes an apology for, resilience into the strong contrast of levity and irreligion. Between these there is a prismatic green of temperate piety: cheerful but not giddy, strict but not austere, dependant on God, yet conscientiously active; which uniting "the spirit with the understanding, and making its moderation known unto all men," affords the surest pledge of its permanence, and the clearest proof of its value. In the revulsion of opposite feelings, this safe and precious mean is rejected; the profane justifying themselves by their ridicule of the enthusiastic, and the enthusiastic by their horror towards the profane.

XX. Another evil consequence of this internal schism is the opinionativeness and presumption it introduces into young minds; the disorder and contention it substitutes for harmony in families; the preponderance it gives to the choice of a preacher, a matter comparatively indifferent, over a momentous duty, that of filial obedience; and the gloom, the uncharitableness, the censoriousness, which it substitutes for the natural cheerfulness, generosity, and kindness of genuine piety.

Enthusiasm considers not times or circumstances. It separates passages from their context, and applies texts to times of peace, which point

only to times of persecution. A strained interpretation of our Saviour's having come to send a sword upon the earth, and of the command that we should not be unequally yoked with unbelievers, imparts an air of duty to the bold self-sufficiency of Misses in their teens, who ramble from their parish church and their parental pews, in quest of gospel preaching; and decide upon subjects where they are incompetent to judge; while it invests with a semblance of minor martyrdom, those domestic uneasinesses which must infallibly result from the division of a house against itself.

An enlarged view of Scripture, which sometimes lays down an extreme maxim, and soon qualifies it by a contrary maxim, is the best corrective of this error. If enthusiasm views the text, "Come out from among them, and be ye separate," (2 Cor. vi. 17), as a command to herd exclusively with the religious; the sober Christian remembers, that it is his destination, "not to be taken out of the world, but to be delivered from the evil." If enthusiasm converts the passage about leaving father and mother for the kingdom of heaven's sake, into an excuse, or even a mandate, for departing from the religion of our parents, and disturbing the harmony of a household; sober Christianity looks up to God, as the God who maketh people to be of one mind in a

family, and speaks of the unbelieving husband saved by the believing wife *.

* Of the evils resulting from Evangelical discordance, various melancholy examples might be recorded; but as I wish not to write libels, or to dip my pen in the poison of slander, I content myself with mentioning facts but not names.

The eldest daughter of a gentleman, who had a country house in Kent, became a convert to Evangelical principles; and, unknown to her father, converted her sisters. Sometime afterwards, the steward of an assembly in the neighbourhood, demanding their annual subscription, was acquainted by this young lady, without any consultation with her parent, that their names were in future to be withdrawn. On her father's remonstrating against this instance of assumption, the young convert deserted her home, and cast herself under the shelter of an Evangelical clergyman, of considerable eminence in London. From him, she was soon transferred to one layman of the persuasion, and then to another; till all being heartily tired of the runaway, the propriety of effecting a reconciliation at length suggested itself. To this end, a gentleman high in the law (and who is the writer's authority for the fact) was appointed on the part of the young lady's father; and in the course of conversation, the Evangelical divine declared it to be his sincere opinion, that the fair fugitive had acted with strict propriety, and had set an example to be followed by every other young person, under the like circumstances.—It seems, it is better, then, according to this purified code, to be guilty of an act of positive undutifulness, than to partake of a recreation, which many of the best have deemed harmless; or rather, to join one's family in attendance on a public meeting, for there was no obligation, in the case before us, to dance. If this be not straining at a gnat and swallowing a camel; if this be not rank fanaticism, it is difficult to ascertain what *is*.

But Evangelism seems to chill all the fine and native sensibilities; to alienate the heart from all

A mother, on her death-bed, sent for one of the St. Pancras clergy, for the purpose of receiving ghostly counsel; but represented herself as deterred from participating in the sacrament, by the remonstrances of her daughter, one of the Evangelical converts. The spiritual pastor, after some explanation, promised to return in a few days; but the adviser, in the mean time, obtained her sick parent's ear, and the doubts remained undispelled. In short, nine visits were paid, but all of them in vain; and the poor lady died, deprived by her unnatural child, to the last, of that celestial consolation.

A friend of the writer's, a man of excellent disposition, was given to domestic habits, and took much delight in an evening rubber round his own hearth; but, unhappily, some of his nieces, though very amiable persons, became regenerated with the Evangelical spirit; and not only, through a mistaken excess in religion, refused to form his party, but obtruded their attempts at conversion, and dissertations on sacred themes, on his hours of innocent relaxation; so as, at length, to drive him forth to a house of play, where most of his hours are now, or were lately, passed.

A roaring fox-hunter, who had commenced ultra-religionist, observed a little girl in a drawing-room, caressing and dandling her doll. "Do you love your doll," said he? "Yes, very much." "Do you ever dress your doll on Sunday?" "Sometimes: I often think my doll speaks to me." "Wrong —very wrong; instead of a doll, do you know, you are making her an i–dol; and some years hence, however cruel it may seem at present, you will thank me for what I am going to do." At these words, he seized the unfortunate Marionette, and tossed it into the street, while the child was forcibly held by him at the window, until a carriage drove over her plaything. This Iconoclast has since returned to his hounds, and to something worse than his hounds.

the tender domestic relations, and to burst the cords of the earliest and the strongest friendships: substituting for the whole, a cold, stiff, repulsive, unamiable deportment; a character self-sufficient, supercilious, morose, censorious; infusing any thing but Christian love into the intercourse and courtesies of life. That, indisputably, cannot be a right religion, by which the heart, the seat of the affections, is not made more feeling.

How two chief friends, the one accepted and the other rejected, in futurity, will endure the separation, is a question to be left with a benevolent God; nor ought men to penetrate where angels would fear to tread. We may be sure that a way will be found to solve the difficulty; and although that difficulty may well caution the servants of God against forming connections with the vicious, it should not hastily rend the ties of consanguinity, or be held to justify a violation of the great first laws of filial and conjugal duty and affection. I would not, therefore, for worlds be the author of the following passage; I would not choose the religion of any who could approve of it.

"No pity shall then be shown to them from their nearest relations. The godly wife shall applaud the justice of the Judge, in the condemnation of her ungodly husband; the godly husband shall say Amen, to the damnation of her who lay in his bosom; the godly parents shall say Halle-

lujah! at the passing of the sentence against their ungodly child; and the godly child shall from his heart approve the damnation of his wicked parents, the father who begat him, and the mother who bore him *."

Reader! does not the blood creep cold within thy veins, at the recital of so horrible an anticipation? Choose, then, if thou wilt, a mode of religion, which renders imperative a loosening of the ties of nature; the premises to this dismal conclusion. As for *me*, I will teach my flock to remember the old commandment, "Honour thy father and thy mother;" and whenever I find a spirit disquieted with a difficulty, I will superadd the counsel, "Hope thou in God; for thou shalt yet praise him, who is the health of thy countenance and thy God."

The Evangelical clergy exercise an authority, and command a reverence among their people, almost unparalleled even in Popish countries; and as power, as well as adulation, corrupts the best dispositions, they are not always proof against these seductive influences. A celebrated preacher, it is said, has suffered himself, most scandalously, to be pourtrayed, on a stained glass window, under the aspect of the Saviour of the world: Was not the eccentric Romeo Coates a publican to this Pharisee, when he sat for his picture, to decorate

* Boston's Fourfold State, iv. Head 4, § 9.

his Family Bible, in the character of Judas Iscariot?

Yet this daring liberty with the most sacred names, was surpassed by another Evangelical churchman, secretary to the Parent Bible Society, who, in panegyrizing a speaker, "sympathized with those enraptured heathens who, when they heard the words of truth from the lips of inspiration, exclaimed, 'the gods are come down to us in the likeness of men;' to him, however, the statement was inverted: the speaker seemed to have wrapped himself in the skirts of that garment with which the Father of light is covered; and of a character thus appearing to reflect a lustre borrowed from the Divinity itself, *he*, the Rev. J. Owen, could exclaim, 'men are come among us in the likeness of God*.'"—Vossius thought that Saint-worship arose from the apostrophes and prosopopoeias introduced in funeral orations; but this Secretary *deified* the living.

"That ye all may be one," was one of the most benevolent aspirations breathed by the benevolent Author of Christianity. "On earth peace," was the glad tidings at his birth; and "Peace I leave with you," was his valedictory bequest. But wherever there are religious differences in a family, it is idle to expect either this unity, or this peace. When the father is a Socinian, the mother

* Dean Kerry's book.

a church-woman, and the daughter swallows a hasty breakfast, and packs off to Percy, the Tabernacle, or Doughty Street, what sort of seasoning can we expect the dinner to have; whether it be of herbs, or a stalled ox? Let cheerful piety study an elegant accomplishment, or pluck the most innocent flower of life, moroseness will rebuke the unhallowed enjoyment, and ruffle the glassy surface of the bosom, whose tranquillity reflected heaven. Let religion be mentioned, and let the several parties be in earnest, and how sadly will they realize our Saviour's prediction: "I came not to send peace on earth, but a sword." How precious a substratum is all this for family devotion. David could compare brethren dwelling together in unity, to the oil that flowed down Aaron's beard; but for a family so constituted, oil is too demulcent an emblem. Like Ruth, they would rather steep their morsel in vinegar. And where, for them, would be the blessings of religion? Where would be charity, the very bond of peace? Their obedience would be rebellion,—their agreement, difference,—their brotherly-kindness, contention,—their home any thing but a heaven.

CHAPTER XXIII.

REIGN OF GEORGE III. FROM 1800 TO 1810.

Contents.

I. *Infidelity generated in England by the French Revolution.*—II. *Tom Paine.*—III. *Mary Wolstonecraft and William Godwin.*—IV. *Fysche Palmer.*—V. *Gilbert Wakefield.*—VI. *Defenders of Truth: Bishop Watson; Remarks on his Apologies, Plan for equalizing Benefices, Notions of Episcopacy, and the Articles.*—VII. *Arthur Young, Sir Thomas Bernard, Hannah More, William Gilpin, Jones of Nayland.*—VIII. *Biblical Researches: Kennicott, Archbishop Newcome, Dr. Geddes, Cruden, Crutwell, Harmer, Burder, Sir William Jones, Captain Wilford, Taylor, and Wells.*—IX. *Diocesan Meetings of the Clergy.*—X. *Nott, Lawrence, Mant; Taylor's "Why are you a Churchman;"*—XI. *Character of religious periodical Works: British Critic, Orthodox Churchman, Christian Remembrancer, Christian Observer, Edinburgh, Quarterly and British, Eclectic, Critical and Monthly Reviews, Monthly Magazine, Gentleman's Magazine, Evangelical, Arminian, Baptist, Missionary.*—XII. *Sunday Newspapers.*

I. As the heaving of the billows continues after a storm is appeased, the effects of the French Revolution were felt in this country, when the danger

of its contagion had passed away. The different circumstances of France and England, indeed, might have shown any reasonable mind, that the extreme remedies intended for the one, were unsuited to the case of the other. In politics, England had asserted and obtained those rights one hundred years before, which France began to claim in 1788; and in religion, while France was blindfolded and borne down by superstition, England enjoyed a rational Protestantism, and a purified faith. Yet were there fanatics who perceived not this difference; and, as in the beginning of the nineteenth century, their principles continued to prevail, we may slightly notice them, in order to introduce those honourable characters, who opposed a barrier to the spreading mischief they had occasioned.

II. We have already mentioned the principal productions of Thomas Paine; but a slight biographical sketch may more fully unfold his character. Born at Thetford, in Norfolk, in 1737, he exhibited early signs of an extraordinary mental depravation. Twice dismissed, on account of fraud, from his office in the excise, he sailed to Philadelphia in 1775, to seek a new character in a new world. His malignant mind, educated in a free-school, had sheathed itself in the armour of talent; and his first publication, entitled Common Sense, was an artful attempt to stir the passions of the Americans. It obtained for him an office,

whence he was expelled for dishonesty. Seemingly fraught with demoniac possession, he recrossed the Atlantic, and passing over to Paris, mingled in the fray of the French Revolution; but soon revisited London, where, to inflame the temper of the public mind, which he saw was favourable to his purpose, he published, in 1791 and 1792, the first and second parts of the Rights of Man*. To avoid a prosecution, he again returned to Paris, and in 1795 assailed the public faith, by his Age of Reason,—a work replete with the lowest and coarsest blasphemy; concerning which, it was observed by Bishop Watson, "that though many infidel writers has been more able, many more learned, he had surpassed them all in daring impiety." Though the world be indebted to this effusion of low ribaldry, for one of the finest specimens of Erskine's eloquence, and for that masterly production the Apology for the Bible; yet, since the poison has been infused where the antidote will never come, "it had been happier," to use the language of the learned apologist, "that the life of the poisoner had been

* With the political speculations of Paine we are only concerned, as they were connected with the corruption of morals. A pleasant caricature exhibited Britannia wearing stays, which were laced tight by Paine, who was a staymaker: "O Tom, Tom!" she is made to say over her shoulder, "you may mend my shapes, but you are ruining my constitution."

terminated before he had completed his intention; that the faith of thousands had not been unsettled, consolation not taken from the unhappy virtuous, and fear from the minds of the wicked; that reins had not been given to the domination of every passion; nor public security, and private happiness, been endangered by corrupted morals."

Paine returned to America, where he span out a wretched life, and died a confirmed dram-drinker, and an unreclaimed free-thinker. Being pressed, on his death-bed, to declare what he thought of Christ, "mention not that name to me," replied he, in an equivocal answer, which might be consistence, but perhaps was alarm. His bones were disinterred by William Cobbett, who brought these precious relics back to England. His works have been likewise restored from the grave by Carlile, who has paid rather dearer for his literary Goulism.

III. But, though the circulation of such mischiefs be sufficiently atrocious in a man, the infidelity of a woman is frightful. "A woman with a beard," says Lavater, "is not a greater monster, than a woman without religion." At a time when licentious thought was deemed a proof of superior intellect, it is not surprising that several females, ambitious of distinction, should quit the paths of order and sober-mindedness, to strike into the eccentricities of the new school. The Coriphée of these female philosophers was *Mary*

Wolstonecraft. Self-willed from her earliest years, she spurned at parental authority, and shook off the trammels of custom. Her remarks on education were sensible; but in leaving out the inherent depravity of man, she ascribed too much to mind, and speculated widely on human perfectibility. In her vindication of the Rights of Woman, published in 1792, her infidel principles fully appeared. She affirmed, that an angelic messenger should not convince her of the fall of man. Marriage she considered as an indelicate rite, deserving to be abolished in a more refined state of society; and, acting up to this principle, was protected by Mr. Imlay, an American; the rights of man and the rights of woman, however, not blending harmoniously, she separated from this gentleman to become the paramour of Mr. Godwin; but finding respectable society to be not yet ripe for the sanctioning of such connections, she consented to the marriage ceremony, and died in child-birth in the year 1797. No better character can be given of this lady's manners, than was contained in the few words once uttered to the author by another female, not inferior in talent, and more correct in principle: "she fascinated me when in company with her, and horrified me upon recollection." She is buried in St. Pancras churchyard, and her brace of daughters, Miss Imlay and Miss Godwin, have, it is said, not swerved from their mother's principles. "Frankenstein," an able

but insidious production of the Byron and Shelley school, is the reputed work of the latter.

William Godwin wrote a heavy book, in which he expatiated on the morality of ingratitude, of breaking promises, and of merging the filial and paternal duties in philanthropy. He was styled by the Antijacobin, in allusion to its sale, "Godwin, whose trust is, To part with his work on Political Justice." He has since written several masterly novels, the best of which is St. Leon; and is now engaged in a History of the Commonwealth.

IV. *Thomas Fysche Palmer*, having been educated at Cambridge, served the cure of Leatherhead, in Surrey, for one year; he then adopted the principles of Unitarianism and Jacobinism, and travelled through Scotland; where he vented his political spleen, during the week, in a convention, and uttered his religious speculations, on Sunday, to a portion of the same audience, who deemed religion of every kind a fable and a farce. It happened to the writer to witness, when a boy, one of this theologian's profound and sarcastic harangues; wherein the voice that came from heaven, during our Saviour's baptism in Jordan, was ascribed to the ventriloquism of John the Baptist. With him the crowing of the cock, was the sound of a trumpet; and the fallen angels were the children of Seth. The writer well recollects him, the ill-tempered member of a reading-

room, continually bullying a poor lad, like a true domineering republican, with the cry of "Shut the door." He died on his passage homeward from Botany Bay, A.D. 1802.

V. In *Gilbert Wakefield* we discern a scholar, whose eminent talents were obscured by an irritable temper, and a spirit that disdained subjection. Having graduated at Cambridge, he became curate of Stockport, in Cheshire; but ere long gave vent to his Socinian principles, both in the pulpit and the press. After various peregrinations, he became a tutor in the dissenters' college at Hackney, and there fixed his residence; but the vicinity of the metropolis introduced him to the London Corresponding Society, and the Society for Constitutional Information; whose members, allured by the plausible doctrines of reform, were insensibly drawn into the focus of republicanism. This party was strengthened by the accession of some dissenters, who, irritated by disappointment in their endeavours to obtain a repeal of the Test Act, expected, through the present channel, still larger advantages. Wakefield entered the field of political and religious disputation, with the weapons of acrimony and violence; affirming that the zeal of no clergyman could be trusted as genuine, who possessed church revenues and expected more. He railed, in the same breath, against Bishops Horsley and Prettyman, for promising him preferment which they

never gave; and his impetuosity discerned not the double bearing of his argument: for the warmth of the disappointed, on his own grounds and showing, is as liable to suspicion as the zeal of the beneficed. The intemperance of our author led him to publish a pamphlet against public worship, which scandalized many of his dissenting brethren, and drew from them able answers. In consequence of a violent letter to the Bishop of Llandaff, he suffered two years' imprisonment in Dorchester jail. He died in 1802.

His abilities as a classical scholar are sufficiently attested by his edition of Lucretius, and his Silva Critica. He translated the New Testament, and published "an Inquiry into the Opinions of the Writers of the three first Centuries, concerning the Person of Christ." He addressed a Letter to Mr. Wilberforce, in reply to his "View of Religion, as professed by the higher Classes," but it was distinguished only by declamation and scurrility. He denied the divinity of Christ, the personality of the Spirit, and (although he had "the witness within himself") the depravity of the human heart; while he proclaimed his belief in the perfectibility of the species; and while the only religion in which he educated his family was an acknowledgement of Deity, and an abstract love of truth.

VI. To this class of open or insidious enemies of the truth, Providence, never-failing in the

hour of need, raised up a phalanx of powerful opponents. These, as antagonists of infidelity, deserve unqualified praise; though some of them, in other respects, have exposed themselves to just censure. In this two-fold light is to be regarded *Dr. Watson*, the able respondent to the blasphemies of Paine; who, in 1782, was advanced to the see of Llandaff. To this prelate religion is indebted for his twin Apologies, the one for Christianity, addressed to Gibbon; and the other, already noticed, as an able antidote to the coarse vulgarity of Paine. An objection, in considering these admirable works, may be taken to the word, "Apology;" which, though it bear the stamp of antiquity, and be sanctioned by the usage of the fathers, has lost, in common language, its original acceptation. An apology, signifies, in the present times, an atonement for an acknowledged fault; and it is difficult, for common minds, to conceive it in any other sense. To recur, then, to its obsolete meaning, seems to imply, that the Bible needs a modern apology; and this, if it could be avoided, was admitting too much.

Besides this, Tom Paine, the vulgar and the virulent, was treated with too much courtesy. At the time, he was the idol of the multitude; and to add to his consequence, in a refutation, by compliments, was blowing cold with the mouth that blew hot. A witty exposure, a vein of sarcasm, would have added ten-fold force to the arguments of reason.

Irony, levelled at conceited and consequential antagonists, was a favourite figure with the highest authority of all, even our blessed Saviour himself.

> Ridiculum acri
> Fortius et melius magnas plerumque secat res.

In the Apology for the Bible the style was popular, the argument powerful; and a larger body of erudition was brought to bear upon the question, than was ever before introduced into a tract designed especially for the conviction of the mechanical classes. It had an extensive sale, and has passed through many editions.

> From impious scoffs and ribaldry to turn,
> And *reason's age*, by reason's light discern;
> Refix insulted truth with tempered zeal,
> And feel that joy, which Watson best can feel.

But to other lucubrations of this eminent prelate, respecting Church property, government, and subscription, justice cannot accord a similar praise. In recommending a better proportioned distribution of Church revenues, he proposed to transfer a share of the richer sees to the poorer, in order to secure the parliamentary independence of the bench, and the residence of diocesans on their sees. With reference to himself, however, it could not fail to be remarked, that the reformer possessed the least valuable among all the bishoprics, and fixed his constant abode at Calgarth, in West-

moreland; two hundred miles from his see. According to his computation, the whole revenues of the English Church amounted, when he wrote, to 1,500,000*l.*; a sum, which, if equally distributed, would afford 150*l.* per annum to each incumbent; for the poor curates were struck out of his calculation. He allowed, that no diminution of the whole revenue ought to be effected; but advised that the poorer might be supplied from the richer benefices, as the incumbent died off, so as to obtain a comfortable provision for the whole ministry in sixty or seventy years; which Queen Anne's bounty could not produce in two or three hundred *.

On this specious proposal we may remark, that though it might not, perhaps, be inexpedient to lop off part of the exorbitant revenues afforded by the Church to several dignitaries, and to add considerably to the comforts of several among the poorer clergy; yet any measure approaching to entire equalization is to be deprecated, even if not tending to reduce each minister, in point of income, below the ordinary rank of the poorest gentleman.

Men must pay for every advantage by a certain drawback of inconvenience. The reformation was a blessing; but when you drew the clergy from cloisters, and cast them into the ranks of so-

* Life of Bishop Watson.

ciety; when you abolished the celibacy of ecclesiastics, and permitted them to marry gentlewomen, to establish households, and to educate children, it would have been cruelty to deprive them, as a body, of the means of effecting these purposes. While the clergy were single, and abstracted from the world, the monastic life secured the respectability of their order. The stateliness of the building, and the sanctity of the costumes, threw a decent lustre over the body; though while each monk was the tenant of a cell, and existed on a diet of privation, the whole body sustained itself on an economical plan, which was little affected by the exorbitant wealth of a few mitred abbots.

Again, the moderate incomes of sectarian ministers in this country, afford no rule for the support of the established clergy. The sects are mostly composed of the middle and lower classes; and their ministers are either well able to cope with the generality of these in expense, or can make up the hardly perceptible difference, by superiority in talent, piety, and education. But a married clergy, living with the higher orders, and receiving an education, which, as adapting them to command respect, must needs be an expensive one, ought to possess a maintenance suitable, in some degree, both to their education and their rank. It were ridiculous to assert, indeed, that the parochial minister ought to vie in establishments and

equipages with the member of parliament, or the opulent citizen; this the necessary humility of his profession forbids; but surely he ought not, generally speaking, to be placed on a pittance of 150*l.* a-year; the salary of a clerk in a counting-house. A gentleman among gentlemen, he ought not to be a pauper among gentlemen; he ought to have a library in his parsonage; he ought to have his black coat renewed every four months; he ought to be rendered able to entertain a friend; his wife and children ought to be so attired and furnished forth, though without ostentatious finery, as not to be galled with the pity of the great, or the sneer of the purse-proud.

We may talk fine sentiment about clerical cameleons, who are to live upon the air of heaven; and, in truth, universally be reprobated that sordid spirit, which should enter the sanctuary for lucre; but unless a man be the wildest of all enthusiasts, he will suffer common prudence to mingle with his motives. What father, after having bestowed upon his son a liberal and expensive education, would deliberately sanction his choice of the clerical profession, if its highest state of comfort afforded no more than a preferment of 150*l.* per annum? In Scotland, where the equalized portions amount to more than this, the manses are generally occupied, as we have already shown, by characters, learned and pious, it is true, but not of the same caste in society as the English clergy.

It may be asked, indeed, are not the revenues of a large majority of the English clergy beneath the assumed scale? True, we reply; but many come up to it, and by some it is much exceeded. Paradoxical it may seem, but we nevertheless hope to show, that in this arrangement mainly consists the dignity of the English Church; and that, even were there funds sufficient to raise all the incomes of the clerical body to a still higher pitch, it admits of much doubt whether such equalization would be advantageous.

Where revenues are equalized, there is, at least in a worldly sense, no stimulus to ambition; but ambition, in all other professions, is the parent of zeal, and the eliciting principle of talent. Doubtless, in the church, it ought not to be so entirely, for an ecclesiastic is actuated by higher motives, and a purer incitement; but, while man is what he is, and while ministers live in the world, it will be so, and reasonably, in part. With respect to the bishoprics, it would, perhaps, be expedient to effect a stricter equalization in revenue; yet, even were this done, there would remain various circumstances to render translation an object of desire. A Horsley would long to exchange Rochester for St. Asaph, because all the patronage would be in his own gift; Chester would covet the lot of Peterborough, seeking less trouble and expense in visitation; Lincoln might long to be Prince Palatine of Durham; Norwich pant for the

society of London; and York and Canterbury would still be prizes. The temptation, then, to bishops to sacrifice their independence in parliament, or to leave the spiritualities of their dioceses, that they might continue in attendance at court, (allowing, for argument's sake, the coarse calumny conveyed in such imputation to be just) would remain; abated, indeed, under an equalized revenue, but not destroyed.

With the parochial clergy there is, it must be confessed, some danger of political dependence, arising from the inequality of church preferments; but though they were strictly equalized, the evil would not be wholly abolished: for one living is eligible above another, on other grounds than value alone. But apart from this consideration, to an imperfect being like man, actuated by mixed motives, a *ne plus ultra* in the comforts of life, a consciousness that no talent, no zeal, no exertion, can lift him one step above his present condition, is in danger of teaching his faculties to collapse and to slumber; while the hope of some advancement, even in temporal good, might, to the very best, prove a needful stimulus to duty, and seasonable reinforcement of principle.

But, after all, it is much to be questioned, whether a general elevation of clerical emoluments, either equalized or graduated, would advance the real welfare of the church. That a man should support HIMSELF until his thirtieth

year, that for several of the first years of his active life, his professional income should not recompense his education, or equal his expenditure, is a principle on which mainly depends the high respectability of the law, the army, and the church. The curate, the cornet, and the briefless barrister, uphold the dignity of their several professions. If the first-fruits of these professions were made worth looking to as a support, it is to be feared, that the professions would be sought as a support exclusively; and as the general rise of emolument could not, at best, be great, they would be sought by a body of mercenaries of an inferior class in life, who would sit down to calculate and balance the advantages presented by the counting house on the one hand, and by the bar, the army, or the pulpit on the other. Now as inequality leaves an opening to activity, and secures a press of well-bred gentlemen and scholars into the church, in like manner, the depression of the large majority of emoluments, so low that no one could in likelihood be sought after as *in itself* a provision for a gentleman, raises the church on a pedestal of respectability, draws into it some men of unmixed zeal, and many possessing fortunes which render ecclesiastical advantages a matter of inferior consideration. The church is thus established as a liberal profession, in opposition to a livelihood of calculation.

We have discussed this whole subject without taking credit to the clergy, for pure, disinter-

ested zeal,—for piety, defecated from any alloy of earth. That every diocese contains numbers of unboastful labourers answering to this description, we might produce examples to prove; but as they with whom we differ would stop their eyes and ears, we have argued the question on other grounds.

Watson considered Episcopacy as a mere matter of expedience, and in the Senate House prevented candidates for degrees from appealing to the Articles of their own Church; while he held up a Bible, uttering his favourite phrase, "Mind the sacred volume." This is certainly latitudinarianism, and spurious liberality. By a bishop, by a professor of divinity in an English university, it ought to be presumed that the Articles are founded in Scripture; and to forbid an appeal to them, especially by young candidates for orders, was virtually to deny their authority. It is idle to say, let us reject subscription, and refer only to the sacred volume; this would fill the Church with Catholics, Antinomians, and Socinians; for they all appeal to the Bible. It would destroy all unity and certitude; and the disciples, in any congregation, tossed about by every wind of doctrine, would find no anchor for their souls.

VII. While Watson, in ably combating infidel writers, opposed argument to sophistry, and gravity to petulance, others were not less sedu-

lous, by different methods, to restore solidity to the unsettled minds of their countrymen.

Arthur Young diverted his attention from earthly to spiritual husbandry; and *Sir Thomas Bernard* instituted the Society for bettering the condition of the Poor; in whose reports he wrote many valuable articles. He had but to look back upon his life, and inwards upon his mind, to find materials for his Spurina, or the Comforts of old Age. *Mrs. Hannah More*, whom we have already mentioned with praise, became the patroness of Sunday Schools, in the west of England. "Under the charge of Methodism, she may console herself," says an eulogist, "by remembering that it came from the curious, the ignorant, and the gay;" but, unhappily, she has not escaped that charge from the sober, the learned, and the orthodox.

Cœlebs, published at a later period, was a religious novel, wherein acrimonious remark was substituted for solemn censure, cold-blooded speculation for generous affection, and a worldly-minded marriage dignified as the prudence of entering a wider sphere of beneficence. This authoress has likewise published a work on Education, Hints for the Instruction of a young Princess, and Observations on the Writings of St. Paul; all evincing superior intellect employed as a handmaid to pious zeal.

Another caterer for the intellectual improve-

ment of the poor was found in the *Rev. W. Gilpin.* That taste for the pleasures of picturesque nature, which prompted him to settle at Boldre, in the New Forest, produced his Sermons to country Congregations, and his Lectures on the Catechism; the purest models of simple pastoral instruction. He constructed a house of industry, and built a school house; which he supported by his publications in the departments of taste and theology. He is the biographer of Bernard Gilpin his ancestor, of Wickliffe, Huss, Jerome of Prague, and Cranmer. His life was protracted to the term of eighty years; he was liberal, tolerant, devout, ORTHODOX; but, as the writer who gives this character adds, occasionally defective in his Evangelical views.

Among those who laboured with prudent zeal to neutralize the poison of French principles, *Mr. Jones*, of Nayland, was conspicuous as the author of a Letter from Thomas Bull to his Brother John; and the collector of a volume of tracts by eminent divines, entitled, "The Scholar armed against the Errors of the Time." In conjunction with Beloe, Nares, Gleig, Robertson, Woollaston, Vince, and Rennell, he planned and instituted the British Critic, as an antidote to the democratical and Socinian tendencies of the Monthly and Critical Reviews*; but its honest warmth against en-

* Reviewer reviewed, p. 42.

thusiasm, and its orthodox construction of the Articles, gave but mingled satisfaction to those Evangelical readers, who were well enough pleased with its loyalty. Two admirable Sermons by this writer, on the religious Use of Botany and Natural History, deserve the highest praise.

VIII. Wherever the Bible is read and studied with a heart free from prejudice, intellectual delight and moral improvement cannot fail to be produced; new confirmations of the truth will reward profound research, and on the humbler gaze of enamoured admiration fresh beauties will continually burst. The religious character of the King had, through the whole of this reign, given a sanction to theological studies; and Biblical elucidations were eagerly received by those who recoiled from the infidelity so sedulously diffused by France. While Voltaire was debauching a nation of tigers and monkies, and preparing them for the horrors of revolution, the studies of England were as solid and sanctified, as those of France were light and impious. In the early part of the reign flourished *Kennicott*, a learned oriental scholar. The son of a parish clerk, and supported at Oxford by subscription, he published, while an under graduate, two Dissertations, on the Tree of Life, and the Oblations of Cain and Abel; in reward for which, the University gave him his degree, without fees, and a year before the statutable time. In the year 1753, he ques-

tioned the complete integrity of the Hebrew text, which had been the subject of dispute between Capellus and Buxtorf. Unappalled by the jealousy of the Hutchinsonians, or the alarm of the haters of innovation, he vindicated the authority and antiquity of the Samaritan Pentateuch; proved the present Chaldee paraphrase to have been taken from later manuscripts; traced its history down to the invention of printing; and exhibited a collation of eleven Samaritan and one hundred and ten Hebrew manuscripts. With more than German patience and erudition, and after collating six hundred manuscripts, he at length published the first volume of his Hebrew Bible in 1776, and the second in 1780. Though the doubt he had started, as to the entire confidence to be reposed in the Hebrew text, was favourable to the views of some, who, with sinister motives, sought a new version of the Scriptures, this learned and good man asserted, that his laborious researches would preserve the letter of inspiration, and elucidate many passages by which the expositors had been perplexed. Kennicott died in the year 1783; having been keeper of the Radcliffe Library, and canon of Christ Church. After his death were published some Remarks on the Old Testament. To him the religious world is indebted for a Comment, fatal to the loose theory of Paley and other theologians, who held that the Sabbath was only a Jewish ordinance, to be observed by Christians

as a matter of convention, and without those restrictions, as to travelling and amusement, which attended it under the Levitical law. The withholding of the manna on the seventh day, prior to the giving of the law on Mount Sinai, was successfully urged by Kennicott as proving the observance of the Sabbath to be a matter of original law, and of universal obligation.

Pursuing the path which Kennicott had opened, *Archbishop Newcome* published in 1778, "An Harmony of the Gospels, with various Readings," and in 1785, "An Attempt towards an improved Version of the Minor Prophets;" as precursors of his "Historical View of the English Biblical Translations; of the Expedience of an authorized Revision of the present Version, and of the Means by which it might be executed." After his death, in 1799, was published his version of the New Testament, in two volumes. This Prelate addressed two Dissertations to Dr. Priestley, on the duration of our Lord's ministry; which he has fixed at four passovers.

A new translation of the Bible was also commenced by *Dr. Geddes*, a Scottish Catholic, from whose learning much had been expected; but his first volume appearing in 1792, and his second in 1797, exhibited only proofs of a violent temper, a childish conceit, a coarse and indecent taste, and principles diverging from orthodoxy. What imaginable advantage could the world derive from

substituting, in the room of "every man a damsel or two," the more elegant phrase of, "a wench or two;" or from converting "passover" into "skip-over?" Such impietiesscandalized all serious Christians, and even some of the Catholic bishops suspended him from his ecclesiastical functions. His commentary had proceeded so far as the book of Ruth, when death, happily, prevented the completion of a work, which, under the hallowed name of an exposition of Scripture, was, in fact, a magazine of infidelity. He died in 1802, and was interred in Paddington church-yard; where Lord Petre, his patron, has been weak enough to erect to his memory a stone, bearing the following inscription, selected from his works: "Christian is my name, and Catholic my surname; reader, I embrace thee as my fellow Christian; and if thou wert not a Christian, I would still embrace thee as my fellow-man." This is in the full spirit of new-fangled liberality; but it is rather misplaced in a Christian burial ground. Yet, had this been the worst, he might have slept undisturbed; and death, like charity, might have shrouded the offences of frailty; but not even the tomb, all still and sacred, can shelter from just severity the writer, who, in his account of the plague of frogs, could exclaim, with wretched buffoonery, "Poor chanticleer! to have thy privilege usurped by a nasty frog;" while he was capable of adding, respecting the magicians: "The rogues had provided a little red

earth." Geddes was the master of Eckhorn, and of all the modern school of German divines; who consider Moses as an impostor, in his pretensions to divine communication. "The God of Moses," said he, "is not the God whom I adore, nor the God whom I could love."

A learned and able reply to Dr. Geddes's theories and absurdities, has appeared in "Findlay's divine Inspiration of the Jewish Scriptures."

While, in this manner, some successfully attempted, and others artfully pretended, to purify the sacred text; while the pious *Cruden*, who died in the act of prayer, facilitated the study by the publication of his Concordance; to which *Cruttwell* added his useful Concordance of Parallels; *Harmer*, a learned dissenter, illustrated the manners and customs ascribed to the Israelites in Scripture, by extracts from the writings of travellers in the east. Descriptions of modern manners, incidentally introduced, bear strong testimony to the veracity of the sacred penmen; since, had they invented their narrative, inadvertencies in these minor verisimilitudes are the points in which they would certainly have been found tripping. Harmer completed the four volumes of his work, between 1764 and 1787. "Burder's Oriental Customs and Oriental Researches," with the "Scripture illustrated," and the "Fragments," added to "Taylor's edition of Calmet," being enriched with the remarks of later travellers, furnish

useful appendices to Harmer. These works compose an evidence of coincidences. *Sir Wm. Jones*, *Captain Wilford*, and other writers in the Asiatic Researches, have contributed to this department of sacred literature, by disquisitions on eastern fable and language, and by pointing out the harmonies of Mosaic and Indian chronology. *Taylor*, a learned bookseller, that *rara avis* now-a-days, has greatly improved the sacred geography of Wells, by illustrations drawn from more modern authorities.

These applications of literature to the illustration of sacred truth, were successful in counteracting the mischievous attempts made at the commencement and close of the French Revolution, to infuse the poison of infidelity into the fountains of science.

IX. By the providence of God, who elicits good from evil, the French Revolution produced a spirit of soberness in minds naturally thoughtless, which revolted from its horrors; and this continued to prevail when the exciting cause, an apprehension of infidel contagion, had much abated. During that awful period of convulsion, the ecclesiastical body, impressed with a becoming seriousness, and sensible of the redoubled zeal and activity demanded of them, in an exigence so fraught with peril, discharged their duties with a fidelity which contributed to the safety of the country; and which has since continued unrelaxed, in opposition to smaller dangers than

those, with which, at first, it had to contend. The spread of erroneous doctrine, the increase of schism that dissolves the bonds of unity, and lukewarmness in the cause of truth and orthodoxy, among the laity, though less formidable than the advance of avowed unbelief, are, nevertheless, evils to be deprecated and withstood. Actuated by these views, a body of clergy, in the diocese of Lincoln, assembled for the purpose of acting with surer effect, by systematic and combined exertions, and published a report concerning the state of religion in their district, accompanied by resolutions of co-operative zeal; but, however respectable and laudable their motives, a convention, not summoned or sanctioned by the supreme authority in the diocese, is, under a hierarchy, not to be commended. Far different the District Association of St. David's, for promoting Christian Knowledge and Church Union within that Diocese, under the direction and patronage of the excellent Bishop Burgess; who has not disdained to employ a mind, fraught with the stores of antiquity, rich in oriental lore, and conversant with all the higher branches of theology, in the composition of Hebrew Elements, and of an Easter Catechism, and a Catechism of the Church for the instruction of the young and uninformed. Happy in such auspices, his clergy have united their efforts, for the promotion of that cause which they are individually called to support.

And most advantageous have been their united labours, not only within the circle of their modest designation, but to the Church of England at large, and to the general cause of religion. Befriended by a nobleman of sterling patriotism, the son of an eminent Judge; who, though in a different path of usefulness, has not degenerated from his father's worth,—whose purse, and whose talents, and whose activity are ever prompt in the service of any institution or scheme designed for the support of our wise establishments in Church and State, and who will blush to hear his clandestine charities proclaimed; this society has elicited talents of no ordinary description, and promoted works of high utility, in the cause which it is embodied to sustain. To its incitements the religious world is indebted for the "Christian Essays" of Mr. Wilks, and for Mr. Marriott's "Treatise on the Application of the Madras System to the higher Branches of Learning." It is with no intention of connecting himself with such names, or with the preceding observations, but for the pleasure of recording an unmerited honour, that the author refers whatever utility may belong to this History, now drawing towards a close, to the encouragements and distinctions conferred by the same body. It is hoped, that so useful an example may speedily be imitated in other dioceses; although the merit and honour of having originated this laudable scheme, in 1807, will ever belong to

him, who disclaims merit, and is superior to earthly honours,—Bishop Burgess. No ministry, in truth, have hitherto been less gregarious than the clergy of the Established Church. In the Scots Kirk, the meetings of presbyteries and synods, by affording the ministry opportunities of holding amicable conference, of communicating their sentiments to each other, and of combining their individual forces for the production of any effect which they may judge expedient, is one of the best arrangements of Presbyterian discipline. Most sectaries, also, have their vestry associations, provincial meetings, annual conferences, and common arrangements. Why should not we, with every mark of respect and submission to our diocesans, convene in like manner, for the purpose of considering the efforts suited to the varying exigencies of religion, as they arise from time to time? The monthly meetings of the Bartlett's Buildings Society, but partially embrace this object, and that in the metropolis alone; and since convocations have ceased to be any thing more than a name, *stat nominis umbra*, it seems desirable that their useful agencies should be recalled from oblivion, now that they are divested of all other power.

With the Church Union Society is connected the College of Llandewi Brefi, now Llanbeder, intended for the education of young men to the Welsh ministry, who are precluded, by remote-

ness of situation and scanty means, from enjoying the benefits of an university education. Here, on a respectable and competent basis of classical, mathematical, and philosophical learning, is reared a larger superstructure of theological knowledge, than enters into the general plan of the sister Universities; and doubtless the ministry ought not to be the only profession or calling, for which a specific preparation, over and above the general knowledge required of students destined to every various walk of life, is not exacted. Under the auspices of this establishment, to which are annexed catechetical lectures, and a divinity library, students enter the ministerial office qualified to adorn even a larger field, than the limits of the parish to which they are called; so far unfortunate in their obscurity and their poverty, if it were not that the press can give to their talents the voice of a trumpet,—or if it were not that the kingdom of their Master is not of this world. That such a seminary, for instilling theology into the minds of those who are to teach theology, is conformable to the purest principles of the Reformation, as well as abstractedly founded in wisdom, we may gather from Bishop Burnet's account of the projects of Cranmer: "He intended to have restored the cathedrals to what they had been at first, to be colleges and nurseries for the diocese; and to have set up readers of the learned tongues and of divinity in them, that so a consi-

derable number of young clerks might have been trained up under the Bishop's eye, both in their studies, and in a course of devotion; to be by him put afterwards in livings, according to their merit and improvements. The want of such houses, for the strict education of those who are to serve in the Church, has been the occasion of many fatal consequences since that time, by the scandals which men initiated to the sacred functions (before they were well prepared for them) have given the world *."

X. As a further check to the alarming progress of enthusiasm, which ramified into sects of various denominations, an able opponent presented himself in *Nott*, as Bampton Lecturer; and others, subsequently, in *Lawrence* and *Mant;* but their costly volumes are less calculated for wide circulation among the deluded class of whom they treat, than the excellent little tract, written by a clergyman of the name of *Taylor*, entitled "Why are you a Churchman?"

XI. *Religious Periodical Works.*—In an age wherein books are so prodigiously multiplied, that the limits of human life preclude the perusal of them all; wherein sippings of literature must be provided for loungers, and cheap publications for men of scanty finances; in a country, where mercantile occupations, public duties, or pleasura-

* Burnet's History Abridged, p. 147.

ble engagements, leave but snatches and ends of the day for literary inquiries; periodical works compressing science into compendiums, specimens, and smart criticisms, which shall delight by variety, flatter by seeming depth, afford materials for conversation, and exhibit an abstract and brief chronicle of the times,—these become the treasuries of general knowledge, and the guides of public opinion. In England, where a fixed line is pursued by each production of this class, in regard to the two grand topics of inquiry, religion and politics, it is important to know those peculiar principles, which impart a raciness to every disquisition, and strongly tincture the sentiments and influence the conduct of the readers.

Among English periodical works, the Arminian principles are maintained by the British Critic, the British Review, the Christian Remembrancer, the Quarterly Theological and the incorporated Antijacobin Review and Protestant Advocate; while the Christian Observer, the Christian Guardian, the Eclectic, the Evangelical, the Baptist, the Missionary, and several other more obscure Brochûres, incline to the Calvinistic interpretation. The *Edinburgh Review* professes the morality of expedience, and a sort of respectful admission of Christianity, as a wise form of national faith: the *Quarterly*, more loyal in political principle, deals, occasionally less, in religious lucubrations, which are to be received with much caution.—So many of these

pamphlets as are allied to the Established Church, are respectable and useful publications; a considerable number of the others deal in visions, and whispers; in calls, impressions, sudden conversions, extraordinary stories, preternatural experiences, infantine enthusiasms, death-bed repentances, itinerant preachments, Esquimaux adventures, Hottentot travels, South Sea journals, disgusting cant, calumnies against the Church, and various other descriptions of theological quackery. The *Antijacobin* made a noble stand, during the rage of Gallican revolution, for the cause of order, loyalty, and pure Christianity. It first erected a bulwark of defence against infidelity; but when that was discomfited, turned its forces against the sons of schism; and still, in strict consistence with its denomination and original principles, it has recently coalesced with the Protestant Advocate, a work established and supported with the view of watching the sinister labours of the professed champions of Catholic emancipation. There is, or was, however, in this work, an occasional coarseness and violence; as though its main object of connecting religion with loyalty, rendered it blind to the promotion of spiritual religion; a term which, it says, "a Quaker or Methodist can understand, but to which a sound Christian cannot affix a meaning." God, however, a Spirit, is to be approached in spirit; we have communion with the Father, the Spirit beareth witness with our

spirits, and the sacraments are signs of spiritual grace. The *British Critic* has long produced valuable articles in theological criticism, under the successive conduct of Jones, Nares, Dr. Middleton, Rennel, Norris, and Spry. These articles are enriched with the result of a thorough acquaintance with Hebrew and Greek literature, Biblical commentaries, and miscellaneous divinity; displaying at once profound remark, acute judgment, and solid principles. This Review is understood to be now the property of a clergyman of eminent worth and talent, who dedicates his fortune and leisure to the cause of orthodox Christianity. Less patronage was obtained by the *Orthodox Churchman's Magazine*, during its brief day of life, than it merited, both in point of principle and ability. The *Christian Remembrancer* is a publication of Rivington's, and the organ of the orthodox party. It were to be wished that more talent could be enlisted in its service. And although the author of this History cannot conscientiously subscribe to certain opinions held by the *Christian Observer;* though he thinks, that with liberality and impartiality on its lips, it is ever damning the Arminians with faint praise, and extolling the most drivelling performances of Calvinism; he withholds not from that publication his humble tribute of praise, as a work composed with no ordinary talent, and by minds deeply stamped with serious impressions. It is a work

fraught with pastoral instructions, eminently useful in regulating the conduct of zealous stewards of the Gospel. The Christian Observer, however, is inconsistent with itself. It seems continually running headlong, first in one way, and then in the opposite direction; and this it calls moderation. At one time it earnestly insists upon holiness; and soon, as if it thought itself guilty of legality, draws back up suddenly, and returns railing at all those who harp not on the doctrines from beginning to end of the chapter. These things are not duly represented as cause and effect, inseparable, and almost identified. Does a minister preach on the seasons, and inculcate devotion and gratitude, as inspired by the beauties of nature? he is a heathen man, and a moral essayist. And yet, in another part of the same number, you shall find this girouette of a Christian Observer, expatiating on the very themes of its abuse. Thus, like a dexterous coquette, it has gone on for a number of years, keeping two parties in play; sometimes flirting with one, and sometimes with another, quite steady and faithful to neither; but always showing or returning to its inclination towards the Evangelical body, whether Arminian or Calvinistic; and too full of false liberality and unguarded compliments to the sects.

The Christian Observer has an exoteric and an esoteric doctrine. Many of its miscellaneous

pieces are admirable in tendency, like papers in the Spectator or Rambler; but it is in the able reviews that it undoes its Penelope's web, and discloses the cloven hoof of Calvinism. Affecting the moderation of serious Evangelism, and abjuring the high predestinarian principles, this work has been generally deemed the organ of those clergymen who assume the title of moderate Calvinists. Its first review was a defence of Overton; it spoke in strong vituperation of Daubeny and Kipling, and the Antijacobin Review; and it has ever been the ready champion to vindicate Calvinism and Calvinists, from real or supposed misrepresentation. By thus professing to hold a middle way, but really inclining to Calvinism, it unsettles a systematic creed. At one time, my own mind was literally distracted by it: I could not divine what it would be at; till I at length threw it away, and resolved never more to be at once delighted and tortured.

Its word of promise is to make "good men agree to differ;" yet it will have all men preach passive justification, and arbitrary sanctification; that is, it makes a hole for Calvinism to creep in at, and well knows that the work is done. In charity, I could live, in a certain sense, with an infidel; but a faithful Arminian minister could never see Calvinism, open or disguised, any more than infidelity, prevailing in his parish, without

raising his voice against its pernicious consequences.

This saintly review, after many pious scruples, as to the phrase "*not at home*," which is well understood to SIGNIFY no lie, any more than YOU signifies two persons; seriously deliberated whether a certificated bankrupt might, without blame, subscribe to public charities. Honour, infidel honour, without any Christianity at all, would say, "First pay up those creditors all I owe." Blind guides, that strain at a gnat and swallow a camel; first owe no man any thing, and then come and offer your gift.

The British Critic circulates one thousand copies, the Christian Observer four thousand, the Christian Guardian, more decidedly religious and less miscellaneous than the Christian Observer, but also professing to be conducted by members of the Church, five thousand.

The *Eclectic Review* is understood to have commenced in a coalition of churchmen and dissenters, who met in the vestry of Bedford Row Chapel; but they soon parted company; and the work is now conducted, with much ability and moderation, by enlightened ministers of the Independent connection.

The *Evangelical*, or Calvinistic Methodist, the *Arminian*, or Wesleyan, the *Baptist*, and the *Missionary Magazines*, are the organs of the several bodies indicated by their titles. The

power of each, as an engine, is measured by its circulation. Of the Evangelical, it is said, twenty-three thousand copies are circulated; of the Arminian twenty-six thousand; while the Baptist boasts of six thousand, and the Missionary of ten thousand* distributed impressions.

Happily, the *Critical Review* has long ceased to exist. While it lived it was false in theology, jacobinical in politics, and loose in morals. Such is its epitaph: and with a regular R. I. P. be summed up at once its memorial and its character.

Old *Sylvanus*, ushered in as of yore by the venerable frontispiece of St. John's Gate, still deals in scraps and antiquities, and is himself the most curious antiquity of all. He is orthodox and loyal, and valuable as a chronicler of obituaries.

The *Monthly Review* is the only surviving publication of the old school, which professed to give a general account of all the literature of the time, both principal and secondary. It is a Socinian review, but too stupid to be very mischievous. It is, however, a degree above that zero of periodical works the *Monthly Magazine*, which is Socinianism diluted into Deism. As a foot of Hercules, we exhibit the following specimen of its

* The copies printed for *complete sets*, are not included in the above statement.

Christianity: "Christ never died at all upon the cross, not having received the *coup de grace*. He met his disciples on the Mount of Olives, and, a favourable mist having enveloped its summit, he walked down the opposite side to Bethany; and after living many years, died in Damascus, a natural death, at the age of 56*."

We have not yet spoken of the Freethinking Christians, or of their Review and Magazine; but we shall, probably, not find any thing in their pages to beat this. It only shows whither Socinianism tends; perhaps, what it aims at.

All such publications are starvation to the writers of books, except to Sir Walter Scott and Dr. Mavor†; for the public are content with the sample. They will thus tend, ultimately, to injure literature in this country. In the meantime they generate a swarm of sciolists and smatterers, who with a magazine in one hand, and a pocket cyclopedia in the other, imagine themselves endowed with "all mysteries," and dispensed from "all languages," "while they yet know nothing as they ought to know." Of these, even the better class are petulant pretenders; the worse, are the whole race of your mineralogists, and chronologists; your setters up for metaphysicians, and your admirers of "Cain."

* Monthly Magazine for September 1824.

† One of whose books has reached a 330th edition.

XII. The opening of the nineteenth century is peculiarly distinguished by the increase of Sunday Newspapers; which as nearly Frenchify England as the solidity of the English character will permit. Lord Belgrave made several unsuccessful attempts to suppress or to regulate these nuisances; but he was quizzed in the House of Commons, for quoting Greek, and there the matter dropped. They flourish securely under the shelter of the stamp duty; and a hypocritical set of ministers will support Bible Societies, as the means of counteracting mischief, while they countenance gin-shops, lotteries, and Sunday newspapers, the fertile sources of it all.

Let an impression, however serious, be made in any of our churches, by a monitor of death, a herald of eternity;—let him appal profligacy, harrow up conscience, penetrate to the inmost cavern of self-delusion, and drag the struggling savage into day;—let him be gifted with the eloquence of St. Paul; let him speak with the tongues of men and of angels,—his labour will be that of the child who traces characters in the sand; while a Sunday newspaper, with its political summaries, its party animosities, its dramatic critiques, its oracles of fashion, and its medley of miscellanies, succeeds, like a vast wave, to sweep the whole into oblivion.

CHAPTER XXIV.

ON CATHOLICISM.

Contents.

I. *English Catholics; Act of* 1791.—II. *Irish Catholics.*—III. *United Irishmen; Peep of Day Boys.*—IV. *Recall of Earl Fitzwilliam.*—V. *Maynooth College.*—VI. *Progress of Discontent.*—VII. *Orange Party.*—VIII. *Irish Rebellion.*—IX. *Union with England.*—X. *Arrangements for connecting the Popish Clergy with the State.*—XI. *Arguments in favour of Emancipation.*—XII. *Arguments against it.*—XIII. *The King's Scruples.*—XIV. *Resignation of Pitt; his Death.*—XV. *Lord Howick's Administration.*—XVI. *Abolition of the Slave Trade.*—XVII. *Veto proposed.*—XVIII. *Repeated Failures in Parliament.*—XIX. *Dissensions among the Catholics.*—XX. *New Method of gaining their Object piecemeal.*—XXI. *Remarks on the Plan for paying Salaries to the Popish Clergy.*—XXII. *Constitution of the English Catholic Church.*

I. By the Act of 1791, the English Catholics were exempted from penalties on account of doctrines, against which they had protested *.—They were now, by law, allowed to hear mass;

* Vol. iii. p. 424.

to go five miles from their dwellings; to approach within ten miles of London; to attend the Court. They were not compelled to register their names, nor excluded from practising law or physic; from holding civil offices, or acting as executors, or guardians. They were not liable to prosecution for absence from their parish church; or required to abjure transubstantiation. It is well that old and barbarous Acts, framed for times of bigotry or commotion, should be blotted out from our statute-book; yet if these Acts are obsolete,—if they are never put in force, their removal is rather a deliverance of the legislature from disgrace, than an actual improvement in the condition of those to whom their severe enactments related.

But the four vicars apostolic having condemned, in a letter to all the Catholics, the oath founded on the protestation, the Papists became, from this time, divided. This disunion being prejudicial to their cause, the Bill, 31 Geo. III. chap. 32, passed, with the omission of that clause in the new oath, which had alone been obnoxious to the vicars apostolic.

II. We have already mentioned the Act of 1778 *, which enabled the Irish, in common with other Catholics, to hold lands, either by pur-

* Vol. iii. p. 403.

chase or inheritance, and relieved them from other disfranchisements.

III. But no partial concession can satisfy the Irish Catholics. On the rise of the French Revolution, they combined with the Protestant malcontents, in societies of United Irishmen; blending Jacobinism with religious discontent; and Government, taking alarm, thought to win them with some further indulgences. The Bill of 1793 admitted them to the practice of the law, to intermarriage with Protestants, and to unrestricted education. But these favours, designed to conciliate, had not the effect of tranquillizing the internal tumults of Ireland. The Presbyterians distressed the Papists by night, and these two parties were styled Peep of Day Boys, and Defenders.

IV. A necessity was now felt for mingling energy with indulgence. The plan of Earl Fitzwilliam, for effecting a complete union, being looked upon with jealousy by Government, he was recalled from the Lord Lieutenancy in 1795. At the same time, an Irish Militia Bill, and the arrest of several United Irishmen, inflamed the popular commotion.

V. In searching for the springs of Catholic dissatisfaction, it was thought that a priesthood, educated abroad, introduced improper principles and foreign partialities. On this account, the

Catholic College of Maynooth was established and endowed in 1795, while Catholic students were received into the University of Dublin. An attachment, it was hoped, would thus be excited, among the Catholic clergy, towards the Government which fostered and protected them.

VI. But the tumultuous agitations of this unhappy country were not so easily to be calmed. Some among the higher orders claimed possessions, in the alleged right of their ancestors; while the poorer Catholics were ripe for any revolution by which advantages might be gained. The United Irishmen, acting on these materials, endeavoured to combine different parties in opposition to Government, and in seeking foreign assistance for the establishment of a republic.

It was, consequently, deemed prudent to suspend the Habeas Corpus Act, that Government might be enabled to seize persons under suspicion.

VII. And now, fired by a prospect of power, and incited by designing persons, the lower Catholics became the aggressors; and the Protestants of Armagh, coalescing with the Peep of Day Boys, assumed the new name of Orangemen, in allusion to William the Third. This league drove into Connaught fourteen thousand Popish families.

VIII. Discontent now rose into treason. The malcontents called in the assistance of the French, which led to the discomfiture at Bantry Bay.

But all Ireland was, by this time, in commotion, and in Ulster alone one hundred thousand men were numbered among the disaffected. The Protestants formed Orange-lodges, as counter associations; but the flame of insurrection was blown up, and the breach between Catholics and Protestants widened, by the intemperate zeal of Dr. Hussey, the titular bishop of Waterford, who loaded the Orange party with calumnies.

Rebellion, in 1798, stalked throughout the country, attended by her horrid train of conflagration, assassination, and brutal violence. But what might not be expected from democracy, banded with fanaticism; from civil insurgents, led on by a priesthood, whose device was "utter destruction to the heathens?" In Wexford, the rebels were led on by one Murphy, an ecclesiastic. They suffered a defeat at Vinegar Hill; though taught, like Saracens, that to die in the war was a sure passport to paradise.

IX. A descent was subsequently made by Humbert; but after a brief success, he surrendered to Lord Cornwallis. The First of January 1801, was celebrated by an union of the kingdoms and churches of England and Ireland.

X. To the constitution of the Roman Catholic Church in Ireland, as dependent on foreign authority, the evils were mainly to be ascribed. The policy of connecting the Popish clergy with the state, by every tie which might not be at variance

with the tenets of their faith and their ecclesiastical polity, was obvious to the British ministry. In a conference held with ten of their bishops in 1799, it was agreed, that a separate provision for the Catholic clergy should be thankfully received from Government; and that in the appointment of prelates to vacant sees, some regulation was just, which might satisfy Government as to their loyalty.

XI. The first motions in favour of emancipation, made in 1805, were unsuccessful; and the petition of the Catholics, for a repeal of those statutes which prevented them from sitting in parliament, and holding high naval, military, and judicial offices, though expressed with real or pretended moderation, and disavowing all the obnoxious tenets of the Popish faith, was cast out in both Houses of Parliament*. It was urged, that restrictions requisite at the Reformation and Revolution, were no longer necessary; now when there was no Pretender, no disputed succession, no recently dominating superstition to be dreaded, and when the Catholic population, compared with the Protestant force, was so weak as to excite no apprehension. The legislature had admitted this, by removing various disabilities; but there still remained an incapacity to hold thirty-eight state offices, to act as sheriffs, to rise above a colonel's

* The majority in the Peers was 129, in the Commons 212.

rank in the army, and to sit in either House of Parliament. Thus is the public spirit of Catholics damped, and their union with their fellow-subjects precluded. And why should they be treated with jealousy? The dissenters of Scotland, though under no civil disabilities, injure not the constitution; and Popery is more allied to monarchy than Presbyterianism. It is true, the Catholics have the elective franchise; but they find not, in their representative, a feeling in common with their own. We ought to learn liberality from Popish countries, where Protestants are raised to the first offices of the state. The authority of the Pope is a bug-bear, and all the suspected doctrines are abjured. That the Catholics will regard the oath of allegiance, is clear from their refusal to take the oath of supremacy. They would not scruple at the latter, if they thought they might be absolved from the former; for the same power might absolve from both.

XII. To these arguments it partly was, and partly might have been answered, that the petition was not sanctioned by the priests; which showed, that these guardians of consciences, at least, went not all its lengths. It is idle to talk about the things of Cæsar, and the things of God; they are ever liable to be confounded, and it is easy for an artful priesthood to confound them in the minds of an ignorant people. Might not a priest stir up civil rebellion against Cæsar, by

representing it as the only way to render unto God his due. All canons and decrees of the Romish church plainly show, that the Pope is believed to possess temporal, as well as spiritual dominion; he but veils his arrogance while he deems himself impotent; open his prospects, and he will assert all his former claims. Temporal power he still possesses in Ireland, as to marriages, inheritances, and excommunication. No restrictions exclude the Catholics from power, save what fetter the Protestants: such as the oath of supremacy, and receiving the sacrament. In more despotic Governments Catholics may be trusted with power; for there are competent checks to their abuse of it—

> Off with his head!
> So much for Buckingham.

But it were unwise and unsafe to invest men, subject to an arbitrary foreign jurisdiction, with political power in this free country. Dr. Milner lately asserted, that solemn engagements are to be observed only according to circumstances. As to the oath of allegiance, forty-two parishes, attended by their priests, took it in the late rebellion; and in three weeks afterwards rose in insurrection, headed by Father Murphy, and murdered their masters. It is not unjust, that the public should possess a right, exercised by every private individual, of choosing the objects of their confidence. The Bill, if passed, would bring eighty Catholics

into Parliament. Would not this band, shifting at pleasure, and strengthening any party, endanger the Church establishment? In the whole body, the zeal of proselytism would increase with the means of exercising it; and the nation might, in time, lose its predominant character. The beginning of strife is as one letting out water; it first oozes, and then bursts forth. The titular bishops and priests regard the church and its revenues, in Ireland, as their right, and the clergy as usurpers. There is well known to be an ex-bishop for every diocese, and an ex-incumbent for every living. Even complete emancipation will not satisfy those, whose object is not emancipation but possession. In the charter, which declares the right of the royal family to the throne, it is appointed that the Government shall be for ever Protestant. The King must be a Protestant; he can marry only a Protestant; he can delegate his power only to Protestants. To surround such a King with Catholic counsellors, hostile to Protestantism, would be absurd; neither ought the royal scruples, in regard to the coronation oath, to be rashly or rudely meddled with. Respect is due to the sentiments of the Sovereign, and his voice is part of the legislature. Besides, whatever tends towards the ascendancy of Catholicism shakes the pillars of the throne. If Popery were dominant, the Hanover family would be usurpers. The Catholics of Ireland already enjoy toleration, civil liberty,

and security of property. It is unfair to use the term emancipation, as if they were in the yoke of bondage. In fact, they enjoy every privilege alike with Protestants, except the hope of giving the nation a King or a Queen, or enjoying a few high offices of state, of sitting as judges, or being returned to Parliament. They even elect members of Parliament. What they want is political power; which would not meliorate the condition of their main body, though it might gratify the dangerous ambition of a very few; so that, evidently, this was a petition, not of the Catholic body, but of their opulent and titled leaders *. So ignorant are the mass of the Irish Catholics, that they know not what emancipation means: some think it to be exemption from tithes; and some from rent or taxes. We are told they are loyal subjects. Be it so—as it is. Why put disloyal notions in their heads? If their loyalty is strong, it needs not fresh concessions. Nor, indeed, can they justly complain of certain exclusions, while they refuse to unite with every other liege subject of the realm, in disavowing dependence on a foreign power. But the religion of

* "But what, agad's-name, entered into these peoples' heads to make them rebel?" "Why, religion entered into their heads to make them rebel, agad's-name."—"But what a devil made the nobles rebel—*they* never mind religion?" "Why that which made the Devil himself rebel—ambition." "This is a pleasant fellow——" *Dodsley's Old Plays.*

Rome is not only politically dangerous, it is to be considered as unfriendly to the best interests of man. That its superstition, idolatry, bigotry, lax morality, and profane customs, should obtain ascendance or predominance in this country, is to be deprecated and guarded against.

XIII. The proposal for making the Catholic priests dependant on the state, that they might be a connecting link between Government and the people, and no longer poison the minds of the latter, originated with Mr. Pitt; but at this time, it encountered universal repugnance, added to the scruples of royalty. To pay two religions is to establish two religions: and one of them would soon be set aside. But a state should support truth: not the superstition of an ignorant majority. And where would this paying of dissenters stop? Would not all sects make themselves numerous and troublesome, that they might intimidate government into yielding them a support?

XIV. The union with Ireland is supposed to have been effected in consequence of a promise made to the Catholic party, that their emancipation should form a measure of the British Government. The King, however, deeming it inconsistent with his coronation oath, to favour the Catholics to the extent proposed, Mr. Pitt resigned his situation as prime minister, after having held it for eighteen years. He returned to office

in 1804; but forbore to press a question which he saw was unacceptable.

XV. After his death in 1806, and, in the same year, that of Mr. Fox, who had likewise, when in office, abstained from the displeasing and unpromising theme, Lord Howick's administration renewed the subject; to which his Majesty again, with great firmness, objected; being willing to extend the Act of 1793, so as to grant the Catholics the same privileges in England and Ireland, but deeming it improper to throw open the doors of complete exemption from a test to all dissenters, and to entrust the Catholics with supreme commands. The ministry, consequently, dropped the measure, as soon as they found it not agreeable to their royal master; and had they rested here, their dutiful submission would have deserved unqualified praise. But they thought proper to transmit to the King (in a cabinet round robin) a written intimation of their intention to exert their right, as privy counsellors, of advising their favourite measure, on any future occasion, when it should be deemed expedient. This produced a demand, on the part of his Majesty, for a written pledge, promising that they would not again distress him with their pertinacious proposal; and the Talents, thinking such a pledge inconsistent with their duty, were dismissed; to make way for the Portland administration.

XVI. Thus had Providence permitted them to

remain in power till they had achieved the abolition of the slave trade; and removed them before they could endanger the Protestant faith, by a system of false liberality towards the Catholics.

XVII. The scope of Lord Howick's Bill of 1807, was to enable persons of every description to serve in the army and navy, with the sole condition of taking a particular oath. Reduced to the ranks of opposition, the Grenville party persisted in their aims; and in 1808 the VETO was, for the first time, publicly and formally proposed in Parliament by Mr. Ponsonby. In Ireland, however, it excited much discontent; and a convention of the titular bishops declared, that now, they conceived the VETO to be inexpedient; Dr. Milner joining in the refusal of that negative to the crown, which he had hitherto warmly recommended. At the same time, they disclaimed belief in the right of the Pope to interfere in temporal concerns; a solemn self-contradiction, easily seen through. It now appeared, that the Catholic body at large had retracted their assent— if they ever granted it, to that veto, or royal negative on the appointment of bishops, which formed the basis of Mr. Pitt's plan; and Lord Grenville, in consequence of this refusal, declined bringing forward the Catholic question.

XVIII. The Catholic prelates, in thus rejecting the veto, excited a strong prejudice against their cause, and alienated many friends of the

Established Church; who, while this point was conceded, had been favourably affected towards their claims. Both at this time and in the years 1810 and 1812, their petitions were rejected, and their perseverance proved fruitless.

Not discouraged by these various repulses, the English Catholics published, in 1813, an Address to their Protestant brethren; in which they attempted to put the most favourable construction on their intolerant religion. The way being prepared by this apology, a triumph was gained in Parliament, by the appointment of a committee for considering the laws affecting the Catholics. But after some attempts to remove the civil and military disqualifications of the Catholics, the Bill was finally rejected.

XIX. Dissensions now prevailed among the Catholics themselves; and a violent party in Dublin opposed all measures of compromise or conciliation, which might obtain the favour of the Government. In 1815, 1816, 1817, 1818, and 1819, they renewed their applications; and although unsuccessful, they saw the majorities decreasing to eighty-four, twenty-four, and two votes. Since the death of Mr. Grattan, in 1819, they have found an able advocate in Mr. Plunkett.

XX. Baffled in all their attempts to obtain their ends by wholesale, the Catholics fell on the expedient of breaking down their question, and nibbling emancipation by insensible encroach-

ments. They obtained one triumph of this kind in 1822, by the success of Mr. Canning's motion for giving seats in the House of Lords to Catholic peers; and another in 1824, by the permission obtained for the Duke of Norfolk, to hold the office of Earl Marshall, without the customary oaths *.

XXI. A Bill having been frequently contemplated for paying salaries to the Catholic clergy, with the view of binding them to the mother country, it may be right to state, that they actually receive no salaries whatever from abroad; that their provision is wholly domestic, and that it is ample and abundant. Every Catholic above the age of twelve years must confess twice, at least, in the year; on which occasions the poorest pay sixpence, but others in proportion to their wealth. As a marriage fee, the priest receives, from the poorest, from 5*s.* to 10*s.* 6*d.*; in more opulent families, after the marriage dinner, a person is appointed to carry round cake; when each guest deposits money according to his ability; and here eight or ten guineas are often collected,

* The three principal advocates, within the pale of the Church, in favour of complete enfranchisement, have been the Bishop of Norwich, the late Vicesimus Knox, and the Rev. Sydney Smith. The latter gentleman preached a sermon to the Templars on the subject, in which he reiterated the arguments of Paley; whom Hazlitt has well characterized, as a quibbling compromiser between heaven and earth.

being all for the Catholic priest. For extreme unction, which is deemed a necessary passport to heaven, the poorest pay 1*s.*; and 5*s.* is the price of a mass for the dead. The charge for a high mass, where ten or sixteen priests assist, is 5*s.* each, with one guinea to the (Catholic) priest of the parish. Here, then, are evidently a good many pickings. In fact, some of the priests, in large or opulent parishes, can earn 900*l.* per annum; so that, whether to supply their poverty, or to secure their independence on foreign aid, a grant is altogether unnecessary. It would express fear; and they would see through the attempt to wheedle them. It would only render them more arrogant, and more ambitious.

XXII. In the English Catholic church, the jurisdiction formerly exercised by secular and regular chapters, has passed into the hands of four vicars apostolic; a form of government first established in the reign of James the Second, and confirmed by a decree of the Sacred College in 1745, as well as an apostolic sanction of Innocent the Twelfth, in 1746. Enjoying their power only during the Pope's pleasure, these vicars apostolic are termed "Titular Bishops," from having the name, and, as they think, the title, but not the actual possession, of the dioceses in which they are placed. As disqualifying and penal statutes were removed, the zeal of the Catholics augmented, and

their prospects of power and dominion revived. Protestant districts have adopted the Catholic creed in Ireland; and that is the only country where Methodism does not gain ground. The Catholics in England and Wales amount to about four hundred thousand; in Ireland the estimated proportion is five millions of Catholics, to two millions of Protestants.

No indulgence has effected any improvement in their bigoted and intolerant disposition. The spirit of Catholicism is unchanged—unchangeable; and the clergy are as devoted to the Pope as they were in the dark ages*. The only pledge they will vouchsafe is the oath of allegiance, and that in an equivocal and quibbling sense. Concessions they scorn, as demanded by heretics; and oaths, it has been said, are to THEM, mere bands of withe to shackle a giant. They are utter enemies to the education of the poor, the establishment of schools, and the dispersion of the Scriptures. A few exceptions to this general character may be found: Wall, bishop of Waterford, in 1819, enjoined the free circulation of the Bible; but as a body, they hate the light, because they cannot endure it, and make a pretence of patron-

* In 1823, a letter of a lover to his mistress was produced in a Court of Justice, commencing thus: "The rescript of Cardinal Quarantotti is to me not more imperative than your mandate."

izing a Rhemish Bible, fraught with errors, and beyond the purchase of the poor.

Among many eminent characters, of whom the British Catholic church may justly boast, we may distinguish the names of Challoner, O'Leary, Hay, Milner, Poynter, Hussey, and Troy.

The chief places of education for the English and Irish Catholics abroad, are, the College of secular clergy at Douay, and the Jesuit Colleges of St. Omer and Liège. Stonyhurst, near Wigan, is their principal college in England; whence has recently issued a tract, entitled "Protestantism CALMLY considered," disclosing the notion of calmness, and the modest unaspiring views entertained by the Catholic church. In Ireland, they have a Jesuit College at Castle Browne, where one hundred and fifty Catholics are educated; but their chief seminary in that country, is the Royal College of Maynooth, founded in 1795, by an Act of the Irish Parliament, and supported by the Government of the United Kingdoms; as a means of securing, by a domestic education, the loyalty and patriotism of the priesthood. Here two hundred and fifty priests are educated. Eight thousand per annum had been the grant of the Irish Parliament; to this extent the faith of the country is pledged, but to grant more is unreasonable. The Whig administration, in 1807, granted an enlargement of the sum to 13,000*l.* for the erection of new buildings; while they ventured

on indulgences tending to the propagation of Popery. These measures would have afforded advantages to the Catholic clergy, in which the established religion had no participation. It is well to provide for the Catholics a pious and laborious clergy, to rectify the dangerous abuses of their ecclesiastical administration. Enlighten their minds, institute schools, disseminate the word of God; but beware of indulgences incompatible with the safety of the state, or hazardous to the Protestant religion.

Note.—Catholic booksellers are multiplying in London, and circulate three periodical works : the Orthodox Journal, the Catholic Miscellany, and the Catholic Spectator. The whole body look brisk, and promise themselves great things. Education is the wand that will dispel their visions.

CHAPTER XXV.

ON CATHOLIC EMANCIPATION.

Contents.

I. *Restraints imposed on Popery, in Protestant and even in Catholic countries.*—II. *On Toleration, as opposed to Emancipation.*—III. *On the Arguments in favour of entire Emancipation.*—IV. *Emancipation considered as a Right.*—V. *Emancipation considered as likely to improve the Condition of Ireland.*—VI. *Emancipation considered as likely to consolidate the Strength of the Empire.*—VII. *Would entire Emancipation actually conciliate the Catholics?*—VIII. *The Character and Tone of the Catholics.*—IX. *The Position, that the Religion of the Majority, should be that of the State, considered; and the Use likely to be made of it by the Catholics.*—X. *What are we risking in trying the Experiment?*—XI. *Mistaken Notions of the Irish Catholics: their Temptations.*—XII. *Ambitious Character of Popery.*—XIII. *Its intolerant Character.*—XIV. *Its persecuting Character.*—XV. *Its Character as a Religion substituted for Protestantism.*—XVI. *On the proposed Securities.*—XVII. *No constitutional Security but in the Renunciation of Papal Supremacy by the Catholics.*—XVIII. *Prospective Advantages of this Measure.*

I. THE vesting of the SUPREMACY over the Church, and over the State, in two distinct

persons and powers, is an innovation of modern times. Melchizedeck, King of Salem, was priest of the Most High God. The Jewish kings were superior to the high priests*. Constantine, as head of the empire, convened the Council of Nice.

Papal encroachment, however, from Gregory the Seventh, to Innocent the Third, that is, from A.D. 1073 to 1220, usurped the sovereign rights of the Emperors and Kings of Europe; but since the latter period, the powers of Christendom have struggled to abolish or restrain the tyranny of the Roman see †.

From the report of a committee of the House of Commons, A.D. 1817, which had been appointed to ascertain the regulations established by different foreign states, respecting their Roman Catholic subjects, and their intercourse with the church and see of Rome, much valuable information has been derived; and lessons or exemplars furnished for the conduct of Great Britain in regard to her Catholic subjects ‡.

Attention was directed, first, to the modes of appointing prelates; secondly, to the restraints imposed upon bulls, &c.; and thirdly, to miscellaneous matters: Jesuits, marriages, excommuni-

* See Vol. i. p. 498.

† Hale's Origin of the British Churches, p. 300, s. 5.

‡ Report. Birt on Popery, Lect. I.

cations, confessions, &c. The foreign states, reviewed in the report, are reduced to three classes: first, those in communion with the Church of Rome; France, Spain, Portugal, Germany, Italy, and Switzerland; secondly, Russia, as belonging to the Greek Church; and thirdly, those of the Lutheran and Calvinistic Churches separated from the Church of Rome: Denmark, Sweden, Prussia, &c. the British colonies, and America.

France has ever been jealous of the Roman see. "It is not," says Pithou, "by virtue of the concordat, or any privilege granted by the Popes, that the Kings of France appoint to prelatures*. It is inherent in the French monarchs, from the commencement of the monarchy; it is an essential appendage of the crown; kings appoint, because they are kings. Without consent of the King, no decrees, not even of General Councils, can be admitted; and the Papal authority is exceedingly limited."

Though SPAIN and PORTUGAL have been called "the most obsequious servants of the Roman Pontiff," *servos Pontificum Romanorum obsequentissimos*†; and though in Spain was established the Inquisition, yet their jurists all assert,

* "Philip le Bel, by the grace of God, to Boniface, little or no greeting: Be it known to your superlative stupidity, that in temporals We are not subordinate to any one."

† Bodin.

that the nomination of their bishops belongs to the King. This right was exercised by Spain in the Low Countries. "Churches," said Ferdinand the Second of Arragon, to the Pope, in 1479, "ought to be given only to those attached to the welfare of the state; and this can be known to none better than to the King." We find even Ferdinand the Seventh resisting a mandate from the Pope, A.D. 1814 and 1815*. The consecration oath omits the clause of swearing to maintain the royalties of St. Peter, and that for persecuting heretics. In 1813, the Archbishop of Toledo ordered an intriguing nuncio to quit the kingdom.—*Portugal* has ever retained the nomination of prelates, and control over Papal rescripts. The Prince Regent remonstrated, from Rio de Janeiro, against the revival of the Jesuits, in 1815.

The Emperor of AUSTRIA has the sole right of nominating all dignitaries both in the Latin and Greek churches. A rejection of many Roman encroachments took place in 1786, and nunciatures were ordered to cease. A second Luther has recently (1817) arisen in Wissenberg.

In *Italy*, the domination of the Pope is watched with a jealous eye. Bulls are submitted, in Lombardy, to royal inspection; monasteries, not suppressed, are placed under the Archbishop of Vienna. In Venice, the nomination to bi-

* Hale, p. 316 and 317.

shoprics is in the senate; the Pope confirms; bulls must have the senatorial license. In Tuscany, Naples, Sicily, Sardinia, Piedmont, Savoy, and Switzerland, the nomination is in the Government; and bulls must have the license of the State.

In *Russia*, the nomination to dignities is in the Emperor. The Jesuits, having been re-established, were driven from Petersburgh and Moscow, for their intrigues, in 1815.

It appears, then, that we are called upon to impose an inferior check in Ireland; and, rejecting so many prudent examples, to throw down a strong barrier. We are called upon, by allowing extravagant claims, to make a scaffolding for fresh demands,—a precedent for new concessions, until our own Establishment is pulled down; and this, while we find that even Catholic governments are more cautious.

If we now turn to Protestant states, where Popery is a tolerated religion, we need not wonder to find it treated with still greater jealousy. In consequence of some attempts to restore Popery in *Denmark*, severe laws were enacted against Roman Catholics: there is no law against Catholics attaining the highest posts in the civil and military departments; but there is no instance of their reaching the civil pre-eminence. In *Sweden* they are excluded by law. Frederic the Great, the King of *Prussia*, declared himself the imme-

diate head of all the churches in his dominions: the nomination of Catholic bishops is in the crown, and no bulls can be published without approval of the Government. In *Holland* and the *Netherlands*, the Catholic priests are subject to severe restrictions.

The British Government nominates the Roman Catholic Bishop of *Quebec*.

Thus we find that one common sentiment of distrust and precaution, against the unremitting usurpations of Rome, pervades all the states of Christendom; whether they be of the Romish, Greek, or reformed churches. Papal interference and jurisdiction has increased of late more in the British Isles, than in any foreign state. In 1782, the penal laws against Popery were relaxed; in 1793 the elective franchise was conceded to the Irish Catholics. Since 1811 an open intercourse has taken place betwixt the British Catholics and the Court of Rome. And it appears from rescripts, that the Pope offers a nomination of several candidates by the chapters, with a veto in the King, and subsequent selection by the Pope: the reverse of foreign usage; where the nomination is in the Government and the confirmation in the Pope. The oaths proposed for prelates are all insufficient. The revision of Papal rescripts by the Government is haughtily refused.

The Pope has opened a personal correspondence with the Catholic Board in Dublin.

But even against the nugatory veto, mentioned above, the Catholic Board remonstrated, 1815; and their delegate, Hayes, was imprisoned for two years, and then banished from Rome. On the remonstrance of the Board, 1818, the Pope reproved them. In the course of this negotiation, it came out, by a letter from Dr. Troy to the Board, that the Papal rescript contained matter of a confidential nature, *not fit to be communicated to the public**.

It is true, that by a treaty with Louis the Eighteenth, the Papal Government recovered its former powers in France; and that the first use the Pontiff, Pius the Seventh, made of his return to sway, was to re-establish the intriguing order of Jesuits; who have likewise been restored in England. But these facts ought only to have the effect of rendering Protestants more jealous of the

* The passive obedience, the abject submission, to the Roman see, in which the Popish clergy of England and Ireland still remain, have been recently manifested in the cases of Gandolphy and Father Hayes. Gandolphy had obtained the approbation of the Master of the Apostolical Palace, at Rome, to an English translation of the mass book. But the Vicar Apostolic of London, refusing to licence the work, Gandolphy, A.D. 1817, made an abject apology for a temporary resistance; acknowledging that the licence of the Master was not equivalent to that of the Apostolical See.

Hayes, on hearing the Papal censure of his interference as delegate from the Catholic Board, made an equally cringing submission, in 1818

Catholic claims; which are sometimes waved with seeming moderation, when adverse circumstances dictate that politic show of humility; but are ever resumed with the earliest gleam of returning prosperity and promise.

A reviewer of the Report of 1817, under the signature of Luther, has represented its conclusions to be, first, That the appointment of bishops by the crown is general throughout all foreign states; and secondly, that the sanction of the crown to bulls sent by Rome, before their promulgation in those states, is equally general; and hence he infers, that if England, by two such provisions, guarantees her own security, she might concede to the Catholics their right to share in all the privileges of her Protestant subjects. The Catholics and their friends are, at this time, endeavouring to give this interpretation to the report. But there is a third point which it clearly establishes, and which they have altogether overlooked: viz. That in no Protestant state whatsoever, at the present day, are Roman Catholics admissible, either to the legislative or executive government.

II. Such is the nature and spirit of the Catholic religion, that many would withhold from its professors even the indulgences they have already received. "My firm opinion is," says Mesurier, "that too little attention has been paid to the members of the Established Church in Ire-

land; that too many concessions have been made to the Roman Catholics in that kingdom *." Helvetius † writes to the same effect, " Il n'est qu'un cas, où la tolérance puisse devenir funeste à une nation, c'est lorsqu'elle tolére une réligion intolérante ; telle est la Catholique. Cette réligion devenue la plus puissante dans un état, y repandroit encore le sang de ses stupides protecteurs." Bogue and Bennett ‡, friends and advocates of toleration, go so far as to exclude from their system only Atheism and Popery ; as the only two professions which cannot be bound by their protestation. These sentiments are more fully expanded by the author of " Christian Politics §." " Toleration," says he, " has been distinguished into complete and partial; complete, when a subject, besides the undisturbed exercise of his religion, is admissible to every privilege and office belonging to the civil government; partial, when he is left under any political incapacity, though he may fully enjoy his religious liberty. Now the proper objects of complete toleration are those, who can give a reasonable security to the state, for their behaviour as good citizens ; those who can give only a dubious security are objects of partial to-

* Examination of the Catholic Claims, 1805.

† Helvetius, p. 41.

‡ Bogue and Bennett's History of Dissenters.

§ Eli Bates's Christian Politics.

leration; and those who can give none, are to be excluded from the rank of citizens. Accordingly, no toleration is given to any who deny the fundamental principles of morality, or to professed Atheists, or to those who hold the doctrine of intolerance. None to the first, for they deny that any security can be given; none to the second, for promises bind not an Atheist; none to the third, for they only wait for *power and opportunity* to deprive their fellow-citizens of toleration." Such, also, were the sentiments of Locke, who objects to tolerating Popery on two grounds; first, because it will not own and teach the duty of toleration; and secondly, because they who embrace it, do *ipso facto* deliver themselves over to the protection of another prince*.

It may be replied, however, that if a Government reserves sufficient ascendancy to secure itself against the power, and to preclude the opportunities here spoken of, certain indulgences may, with safety, be granted, even to the intolerant in principle. They may become the subjects of partial indulgence; and the measure of that indulgence is to be decided by a regard for *the security of the indulging power*, as well *as by a full view of the mischiefs, political and moral, which would result from an incautious bounty towards the objects of toleration.*

* Works, vol. vi. p. 46, ed. 1812.

III. The Catholics, at the Revolution, were a powerful and dangerous enemy, whose movements it behoved the Government to watch with a jealous eye, and to restrain by strict penal statutes. But these statutes have been relaxed, or have slumbered as the danger subsided; and Catholics now enjoy a complete religious toleration. Their civil restraints are also, in great measure, removed; but with this they are not satisfied,—an entire removal is demanded. The arguments urged to strengthen this demand are, principally, the three following; viz.:

1st. It is an act of justice; in other words, the concession of a right.

2dly. It will improve the internal condition of Ireland; and,

3dly. By conciliating five millions of subjects, it will consolidate the strength of the empire.

IV. Let us examine these arguments in their order. And first, emancipation is demanded as a right. Every man, it is urged, is deprived of a right, who is excluded from any office in the state, on account of his religious principles; unless these principles are connected with political sentiments decidedly hostile to the state. But if this maxim be sound, it will endure being stretched to its full bearing and extent. And would it not justify every commoner in complaining, that the peerage is hereditary; or the peers in demanding, that the crown itself should be elective. The law may select

what persons it deems best to fill high offices, as any private gentleman may choose his steward. It is an utter mistake, to think that men have a natural or civil right to this eligibility, as they have to freedom of conscience. If this right existed, religious principles ought not to exclude from the throne itself.

To an undisturbed exercise of private judgment in religion, then, every man has a natural right; but what restrictions are to be imposed on those who maintain certain sentiments, in regard to their holding civil offices and privileges, is foreign to toleration, and entirely at the discretion of the Government. Toleration is complete when the mind is not forced, and when the exercise of worship is free. Instead, therefore, of mentioning partial and complete toleration, it would be better to draw the line betwixt religious toleration, and immunity from civil restraint. This latter is matter of expedience, and will be regulated and altered according to circumstances. Right is out of the question: just as a man, with less than 300*l.* a-year of landed property, cannot complain of a violated right, in his exclusion from a seat in Parliament.

But further, when it is urged, that no peculiarity in religious sentiment ought to exclude from political rank or power; we may reply, that religious sentiment is a comprehensive phrase. That of the Jesuits made them do evil that good

might come; that of Ravillac incited him to murder his king; that of the Catholics was once, to keep no faith with heretics. There may be, therefore, there ought to be disabilities; and these should be regulated by circumstances. Far from being proofs of tyranny, they belong to the nature of a free government; being created by a salutary jealousy, lest the liberty so freely granted, should be abused, and one portion of the community, trusted too far, should destroy the balance of the constitution. Disabilities prevent ebullitions; they are imposed in that wise caution, which guards against anticipated evils.

There may, certainly, be impolicy in exclusions which dissatisfy and alienate five millions of subjects; for it is wise to give them such a stake in the country, as shall make her well-being theirs. —Persecution, therefore, ought carefully to be avoided; and every indulgence granted which is compatible with security. But emancipation, in civil rights, is more than toleration; it is granting a bounty on a spurious article; it is placing in a formidable position, an injurious form of Christianity.

V. Secondly. Emancipation will improve the condition of Ireland. To answer this argument would be as idle, as to urge it is ludicrous. The miseries of Ireland flow from causes altogether foreign to religion; or rather, the chief cause is the existence of Popery itself: that religion which

we are called upon to foster; a religion which, being the mother of ignorance and idleness, keeps a fine and generous people in a continual state of aptitude to become the dupes of any incendiary; when intelligence would deliver them from credulity, open the blessings of civilization, and prompt industrious habits.

But, alas! while the Irish Catholics are in darkness that may be felt, and want the unchaining of their minds, this is an emancipation which they will not receive. Their priests dread it, as a soldier, or an army contractor, or an admiralty lawyer dreads peace; for speedily, should it take place, Othello's occupation would be gone. Let it, therefore, be effected indirectly. Let the bishops enforce residence, and see to the building of parsonage-houses; not permitting their clergy to pass their winters in Dublin, under pretence that the majority of their parishioners are Catholics. Let Protestant schools be every where built, holding out encouragements to Catholic children *. The chain will thus be gradually, imperceptibly,

* In many of the Irish schools, "The Life of Captain Rock" is a text book. Through all the cottages in Catholic Ireland, has been circulated "Bishop Walmsley's History of the Catholic Church;" which defends the massacre of St. Bartholomew, and limits the duration of the Protestant ascendancy to A.D. 1825 (*i.e.* 300 years from 1525). *Hales.*—Bishop Doyle does not reprobate this book: of this, more will be spoken hereafter.

unalarmingly worn away, and will drop of itself from the neck. Knowledge, thus introduced, is an embryo, that will burst the shell which confines it.

To this silent improvement, there are *ancillary* measures, which will go more directly to heal the wounds of Ireland, than an emancipation which the multitude neither understand, nor can participate; which would benefit only a few great families, but which, in benefiting, would remove them further from their forsaken country. Let the great landholders return to their country seats, and spend their money on their own territory, and lease their farms and cabins with one profit instead of three; let them enlighten the minds, and improve the comforts of their peasantry, and supplant the love of ardent spirits with a taste for tea and coffee and sound malt liquor; let them introduce industry, and patronize education, and disperse the Scriptures, and prove themselves the fathers of their people. This will do more good than all Acts of Parliament, or even than Mr. Owen and his parallelograms; though, in a country chained in darkness, and ground down by oppression, these fancies might have a show of improvement*.

* The Irish are, doubtless, a degraded people, but it is chiefly owing to their subjection to the Catholic priesthood; for knowledge would be the spur to activity. Much of the country is hardly cultivated; and even where tillage prevails,

VI. It is maintained, as the last argument in favour of entire emancipation, that by con-

the people are ground down by exaction and oppression; so that their only hope in this world is rebellion; and as a salvo for the next, they have the indulgences of their priests. It is pretended, that the rents could not be obtained without the middle-men; but there are several subordinations of middle-men, the first giving 35*s.* and receiving a profit from a second; he from a third, and the third from a fourth, till, in some places, 7*l.* are given; to be drawn from the unhappy peasantry. Thus there is no reciprocal advantage, binding landlord and tenant. The middle-man requires a long lease, but grants short ones. And even if the necessity for one middle-man were admitted, the profits gained by two or three keep the people in hopeless poverty. It is not here as in England, where if the tithe were not paid to the minister, it would be paid to the landlord. Land in Ireland, not in tillage, was, in 1735, emancipated from tithe; and that is one-tenth of the whole island. The proprietors of rich meadows pay nothing; but the tithe falls severely on the poor—on the cultivator of a few roods. In good ground, 15*s.* per acre is demanded as the tithe of potatoes; and the rent often amounts to five or six guineas an acre, exclusively of the cottage. Now the population being taken at five millions, the labouring poor are four-fifths of the whole; and as the Catholics are four to one to the Protestants, the great majority are the lower orders of Catholics, paying heavily to a priesthood of their own, and likewise to a priesthood whom they are taught to abhor.

The discontent thus generated is greatly increased by the vexatious process of collecting tithes by means of a proctor; who, in addition to his ten per cent. receives twenty per cent. in presents, and other ways; an exaction not at all likely to render his employer popular, or useful in ministerial functions.

Then there is an option betwixt tithes in kind, and valu-

ciliating five millions of subjects, it would consolidate the strength of the empire.

ation; and if the farmer prefers the latter, an average, truly Irish, is taken of the *preceding* year. The farmer then issues his note, payable in several months; and another vexation ensues in obtaining the money. The re-action is on the rector, who is thus set more at variance with his parishioners. This flame is blown by the proverbial rapacity of the tithe-proctor. If the tenant refuses to pay the sum he demands, he immediately lets the tithe to the highest bidder; and thus is supposed to gain fifty per cent. on its value. All this is unavoidable in the order of things.

The clergyman first attempts to get his own tithes, but the farmer refuses, and recourse is had to the middle-man. The lay impropriator, being an absentee, finds a middle-man in the first instance, and is indifferent to the consequences; but the resident clergyman bears the brunt of all.

Hence agriculture is depressed, rebellion is the only hope of the peasantry, and, as the sufferers are chiefly Catholics, the Protestant cause becomes peculiarly odious.

As a remedy for these evils, the clergy ought to have a commutation of tithes for *land:* the power of redeeming the tithe being given to the land proprietor, and the sum thereby raised being to be expended in the purchase of glebe land. In England, this would be rendered impracticable by the subdivision of land among many proprietors, and by the want of land sufficient for the commutation. But these obstacles exist not in Ireland, which will be truly benefited by *emancipation* from exorbitant rents, and tithes, harassing in the mode of collection.

The Irish people are morally degraded. The Report of a deputation from the Hibernian Society, appointed to inspect the religious state of Ireland, charges its population with the worst superstition: that of coupling sanctimonious accents and

Here we have to ask two questions in reply. Would it actually conciliate the Catholics? and

attitudes with licentious practice. Mass being concluded, the Sabbath is profaned. A priest is a kind of god: he forms marriages, and makes a collection from the guests. Of this, one part is reserved for the titular bishop, one for the priest himself, one to furnish forth the entertainment, and the remainder sets up the new-married couple.

The priests are, in general, ignorant in the extreme*; what must the people be? Instruction, then, is wanted, as food to the famished. The Catholic priests compass sea and land to make a proselyte; and this, to a religion which covers all sin by confession, penance, pilgrimage, extreme unction, or purgatory. The Scriptures are prohibited; tracts are to be burned; schools are discountenanced and decried. "In the midst of all this, the Protestant clergy are not duly active; the churches are open but once on a Sunday, and every where fall to decay. At the Reformation, there were two thousand four hundred and thirty-six parishes, with cure of souls, and nearly three thousand clergy; now, there are not more than one thousand churches, and one thousand three hundred and ten clergy. This is owing to the coalescence of several parishes in one union; whereby all the churches, save one, are abandoned to ruin. Such unions are of two kinds: the one episcopal, and this may be dissolved on the death of each incumbent; the other, by act of Council, and this is indissoluble." This aggravates the evil of non-residence.

There is much truth in this report; but some allowances are to be made for the envy and spite of a body of disappointed Methodists; who found superstition too firmly

* "De profundis," in the burial service, is called by them Deborah Fundish: as "Ah mi beate Martine," the prayer used at Martinmas, has been corrupted into the vulgar phrase —All my eye and Betty Martin.

do we not put too much in hazard, by venturing on the experiment?

fixed to let in enthusiasm, and the people too poor to afford pickings for a preacher. It is a fact already noticed, that Ireland is the only place in the whole world where Methodism has not gained ground.

But to return: these tithe-proctors and tithe-farmers, being modern publicans, offensive to the Protestants and odious to the Catholics, degrade the character, and obstruct the usefulness of the clergy; and, enslaved and bound as the Catholics are by their priesthood, conversion is hopeless, even were zeal to attempt it. Yet an impression might be made, in time, by the repeated drop upon the stone; and by the indirect means of instruction, which should not alarm prejudice. A grant of 120,000*l.* annually, would furnish a master for every parish, with a salary of 50*l.* The dispersion of Bibles and judicious tracts, would be an easy supplement to this measure.

The Archbishop of Cashel has stated that many schools flourish with Catholic pupils, when Bible discussions are kept out of the way. But the Kildare Schools, being connected with the Bible Society, do no good. Zeal according to knowledge will act with reference to prejudices.

Prudence must utterly disapprove of Maynooth College as a means whereby the influence of the Popish clergy, so far as it is injurious, may be checked. What can be thought of an institution, supported by the state, to perpetuate the Romish superstition? Will it not keep up invidious distinctions, and foster those animosities it was intended to allay? Would it not be better, if Catholics took their degrees in Dublin, and were there supported with the Maynooth money? While they could little endanger the principles of Protestant students, would not their own prejudices be insensibly shaken, and their characters liberalized? In the last examinations, it was

VII. Would entire emancipation actually conciliate the Catholics? Let the future be judged

clearly shewn, that the clergy educated abroad were more peaceable than the Maynooth clergy.

We have already adverted to the plan proposed for allowing stipends to the Catholic priests, in lieu of their dues. It is pretended that this would gratify the Catholics, who cannot but feel, if they do not complain of the exactions of the priests; and likewise that the priests would feel proud of being placed on a level with the established clergy. Their attachment to Government it is thought might be thereby increased, and some of their motives to mischievous activity diminished; but the mind revolts at the public support of idolatry; and it is doubtful whether the possession of this advantage would not whet the appetite of the priests for more. The plan would be exceedingly expensive if two thousand three hundred and forty-six priests should receive *full* compensation; without this it would be nugatory; and it would still meet with opposition from the titular bishops, who would see, in this extraneous livelihood, one leading motive to proselytism taken away. This would be the establishment of Popery, and would leave the Protestant curates in the lurch.

Much might be done by care in providing houses and glebes for the established clergy; by advancing the most zealous to the most laborious and important stations; and by a strict enforcement of general residence. Let the landed proprietors return, and abolish the middle-men, who take leases and relet them in parcels, for periods determining a year or two before the expiration of the lease, that they may, on renewal, make their own terms with the landlord; and who deprive the cottager of all stimulus to improvement, by turning him out of his improvements, and letting the farm for whatever advanced price they can obtain. Attention should likewise be directed to the fisheries.

from the past *. Has that body ever yet been satisfied? Has not every concession been employed, on the contrary, as a ladder to a fresh demand? They have received the elective franchise, they have been admitted to the magistracy, they have been put upon juries; and it is upon these grants that they found their pretensions for more. Contrary to what had been professed, they have expressed no contentment; they have considered what has been accorded as the fruits of a victory not yet complete; as an earnest of what remains behind.

Nil actum reputans, si quid superesset agendum.

VIII. But the very character of the Catholics, their aspiring disposition, their arrogant pretensions, abundantly show, that with toleration and emancipation on their lips, their real object is establishment. They come not before us like a sect asking for indulgence; but assuming them-

* "It is remarkable, that when the rebellion of 1641 broke out, the Catholics enjoyed all the political power which they demanded at the beginning of the nineteenth century, under the name of emancipation. Yet they rebelled. Who, then, shall impute the factious spirit of the Irish peasantry solely to the restrictions under which they live?"—Collins's Contin. of Mosheim, v. ii. p. 242.

Who, we add, shall say, that the removal of these restrictions would satisfy the Irish peasantry?

selves to be the original church, stripped of their birthright, and robbed of their possessions by usurpers—Esaus supplanted by Jacobs.

They are now regularly organized: they have their parent associations, their auxiliaries, and their branches *. And mark the tone which they assume; how they talk of their oppression and their long lost RIGHTS; and declaim about a bigoted faction, tyrannous laws, and an enslaved country. "But it is all in vain," says the Jesuit writer of Stonyhurst †; "these are only the efforts of men in despair. The Catholic religion is again spreading itself over the land. It has been kept down by a series of intolerant laws, and almost extinguished by the bloody persecutions of Protestant kings; but it is again taking its *hereditary* attitude, supported by Him who promised that the gates of hell shall not *prevail* against it." But the very genius of Catholicism accords with these expressions. Men, who firmly believe that their own religion is the only true one, and that there is no salvation in any other, must, in order to be consistent, whenever they see an opening, push its interests by all efforts; and, whatever protestations they may make, account themselves acquitted, even of oaths, in prosecution of the

* See Proceedings of Catholic Finance Committee, in Dublin, 1824.

† Pamphlet, the first of a Series, John Bull, Oct. 3, 1824.

higher duty. It is true, we are asked, triumphantly, to explain—how, if there be no security for Catholic protestations,—if they think that Christ's vicegerent can loosen the bond of an oath,—do they forfeit civil advantages by refusing the oath of supremacy? And we reply, because the oath of supremacy would immediately commit them with the Pope, who would excommunicate them as rebels to his authority, as the ecclesiastical head of the church*. Their ineligibility to high places

* To the Catholic claims of being the supreme Church in domination, and the original Church in Britain and Ireland, the Bishop of St. David's has replied, in several masterly confutations: in his "Protestant Retrospect;" his "Protestant's Manual;" his "Observations on the Western Travels of St. Paul;" his "Popery incapable of Union with a Protestant Church;" his "Christ, and not St. Peter, the Rock on which the Church was built;" his "Independence of the Ancient British Churches;" and, chiefly, in his "Protestant's Catechism." The reader, who refers to these excellent tracts, will find, that various churches subsisted before the Church of Rome was founded; that supremacy, or jurisdiction over the whole Christian church, was never assumed by the Pope until the seventh century; that it was reprobated by Gregory the Great; that it was reprobated by the Eastern Church, and by the Churches of Britain and Ireland, who followed the Eastern Church in celebrating Easter; that Christianity was planted in Britain by St. Paul, or, certainly, as early as in the year 61; and this on the joint authority of Clemens, Eusebius, Tertullian, Gildas, and the British Triads (though Dr. Hales says the Gospel was introduced A.D. 57, by Bran, the father of Caractacus); that this existence of the British Church long

of trust, may be rested on the following dilemma; if they are indifferent to their own religion, they

before the Papal supremacy arose, in the seventh century, and the Papal domination in this country in the eleventh, shows the primitive independence of the British Church on the Pope. They will find that the Church of England existed before the Reformation, in the New Testament, and in Britain six centuries before the arrival of Austin; that the British Churches were Protestant long before they were Popish, having different usages from Rome, and rejecting the Pope's authority; that the Irish Church is said by Bede to have differed in nothing from the British. They will find the authority of Usher cited, to show that the Irish, Saxon, and Norman Kings, down to the beginning of the twelfth century, nominated their own bishops, and that the nomination by the Popes was only for one hundred and fifty years; that the Anglo-Saxon Churches differed from the Church of Rome, in regard to purgatory, image-worship, saint invocation, transubstantiation, and other errors: the foundation of the church upon the rock Christ, the giving of the Scriptures, grace, faith, works, justification, and sanctification (Hales's Independence); that the Church of England was part, not of the Church of Rome, but of the Church of Christ: that the Reformation was not a separation from the Church of Christ, but a renunciation of Papal jurisdiction and Romish errors; and that the Revolution was a completion of the Reformation, having for its principle the exclusion of Papists from political power.

"Let us oppose to the immutability of the Romish Church, the immutable union of Church and State, provided for and sanctioned by so many statutes: by the 1st Elizabeth, for abolishing all foreign powers; the 30th Charles II. for excluding Papists from Parliament; the Bill of Rights, 1st William and Mary, for excluding Papists from the crown; by the Act of Settlement, for securing the Protestant succession;

must be more so to one not their own; and if they are zealous for their own, that zeal will *rouse*

by the Act of Union with Scotland, confirming all Acts for the establishment and preservation of the Church of England." "Let us remember, if we cannot convince Papists, that in excluding them from our churches, and from political power, while we maintain our own rights, we do *them* no wrong; that theirs is not, as they think, the ancient religion, either of England or Ireland; that Popery was in both countries an intruder and an usurper; that in both countries it obtained its footing, *as a system of jurisdiction*, by the weakness and ignorance of some, and the mercenary policy of others; and that, however first established, its exactions and oppressions were never congenial to the national spirit of this country; but were always (except in the twelfth and part of the thirteenth century,) from time to time, opposed and restricted by our kings and parliaments; were abolished by the Reformation, and finally precluded from revival by the laws of the Revolution. We are the heirs of our ancestors' labours. May we do justice to the valuable inheritance entailed upon us, by maintaining inviolably what they have willed to be perpetual and unalienable."—Bishop Burgess's Protestant Catechism, p. 50. See also Hales on the Independence of the British Churches.

The same subject is eloquently treated in the first Lecture of Birt's Summary of Popery, 1824.

He treats the word Catholic as sometimes meaning *universal*, and sometimes *true*. With reference to the former term, he shows, first, that as not coeval with Christianity,—that as having acknowledged the relation of a part to the whole,—that as never having included even a majority of professing Christians,—the Church of Rome cannot be universal; and, secondly, that as opposite in constitution to the essential principles of Christianity; as, in fact, divided by many internal

itself, on the attainment of one step, to climb to another.

IX. Add to all this, that it has been openly asserted in Parliament, and maintained by the secular advocates of Catholicism, that all religions are equally good in a political view, and that that of the majority ought to be that of the state. Attachment to Protestantism, or any specific modification of religion, is termed bigotry; as indifference to all religious distinctions, receives, of course, the honourable title of liberality. "To me," said Lady Morgan, "it is immaterial, Protestant or Catholic." This is a favourite sentiment with northern literati, who, thinking the nonsensical Calvinism of the kirk to be the pure Christianity of Scripture, recoil from its horrible decrees into cold and confirmed Deism. But if the religion of the state ought to be the religion of the majority, we should soon run through the whole diapason of superstition, enthusiasm, falsehood, and absurdity. Methodism would, at present, be established in England; and perhaps our governors would next have to support the senseless creed of a second

schisms; as superseding the necessity, and preventing the existence of piety in the human heart; and as teaching doctrines contradictory to the revealed will of Christ, and destructive of souls: masses for the dead, the insufficiency of Scripture, invocation of saints, &c. it cannot be the true church. In the former case, then, it errs in styling all beyond its own pale schismatics; and in the latter, in deeming them heretics.

Joanna Southcote; who might accomplish the prediction of that mother of lies, that the Archbishop of Canterbury should go out from Lambeth, and that she should go into it. "Well;" says our liberal friend, "and why not, provided it be a religion which controls the people." But this is the very question. The happiness of a people depends upon its morals, and governors are bound to protect that religion, which is the most conducive to sound morals; that is, not a religion of mummery, ignorance, ceremonies, penances, and indulgences; but the religion of the Reformation and of Scripture. In short, the religion of the state, ought to be the religion of truth.

These hints are thrown out in answer to that body of liberals, who advocate the Catholic cause by arguments which the Catholics themselves disavow. But where is the security, that the Catholics, not thinking thus indifferently of all modes of faith, but deeming Popery the only channel of salvation, will not, if advanced to a more formidable position, avail themselves of a sentiment so friendly to their interests, to climb to ascendancy, and afterwards to dominion?

Will not the very existence of this sentiment keep up, among the Catholics, the encouragement to proselytize, feed the hope of establishment, and prevent all coalescence with the people at large?

On a review of all that has been urged under

the present head, there is every reason to believe, that were a full participation of political privileges obtained by the Catholics to-morrow; they would next, instead of being satisfied, or at rest, erect a battery on the acquired ground, and attempt to substitute a Papal for a Protestant hierarchy in Ireland.

X. Thus are we brought to our second argument, having reference to the conciliating of the Catholics, and consolidation of the strength of the empire. Are we not putting too much in hazard, by venturing on the experiment? To what evils should we expose ourselves, should a people, so emancipated and so minded, employ their advantages in making new encroachments; —if Macbeth should seek to be thane of Cawdor, and the thane of Cawdor to be king?

It was once elegantly said, by a writer in a periodical journal, "that if a stranger edges himself into a seat in the gallery of the House of Commons, he has gained his point, and is satisfied with that seat." But soft, and fairly; here the case is different. Suppose the Catholics fully emancipated, agreeably to the present notion; suppose them senators, judges, admirals, field-marshals (no—not) chancellors;—they have not yet obtained what THEY *account* their whole seat; and in suffering them to shove on so far, let us take special care that they do not shove us off. We have already shown something of their aspiring

character and arrogant pretensions. But on that point we must now enlarge a little.

XI. Some are misled in their judgement on the Catholic question, by observing the English Catholics to be a quiet and a weak body, and by inferring that matters are wholly similar in Ireland *. "If I were told," says a London citizen,

* Dr. Magee, the author of the celebrated work on the Atonement, is a learned man, and an able defender of Christianity. The prudence of his elevation to the primacy of Ireland may, nevertheless, be doubted. He is not an Irishman; and not only could not be acceptable to a high-spirited clergy, boastful of their own countrymen, but cannot equal a native in conciliatory feelings, and power of management, with regard to an adverse body. His first charge announced the honest sentiments of his breast, perhaps too strongly, relative to the Catholic claims. This roused Dr. Curtis, a titular primate; who assailed him with equal acrimony and effrontery, repelling what he termed, "the insulting, scandalous, and actionable charges of the Protestant archbishop of Dublin." Such is the tone which the Irish Catholics assume; as is further manifest from Father Hayes's letters, complaining of "the impudence, ignorance, scurrility, and hypocrisy of His Grace, the Most Reverend Dr. Magee, not by the grace of God, or permission ordinary or extraordinary of Jesus Christ, but by royal commission derived in legitimate succession from Harry, of bloodless memory, and Bess, of virgin fame." From these vulgar railings of the pen, let us pass to that intemperance of conduct, which grossness so violent excites. Eustace, the Protestant clergyman at Bullegmore, states, that the Catholics came to his church to a wedding; but kept on their hats, laughed aloud, and even committed a nuisance in the church. In many parts, churches

"that the Methodists are a formidable body, I should think there was some sense in that; but to talk of danger from the Roman Catholics, is a mere bugbear." But, my honest friend, you pause not to consider, that nearly what the Methodists are in England, the Catholics are in Ireland; aye, and will be in England too, if you throw yourself off your guard. In England, they are quiet, because they are weak; in Ireland, they are turbulent, because they are numerous and strong. Consider their barbarism, their subjection to a stirring and ambitious, and dissatisfied priesthood; their territorial grievances, mixed up with their religion; their opinion of their ecclesiastical rights. Consider the Irish Catholics, as a people little enlightened, guided by a foreign power in their opinions, and deeming that power a more authoritative sanction than Scripture itself. Where is the guarantee that, however they may profess permanent allegiance, yet, if occasion favourable to their religion present itself, they will not deem the attempt to promote its interests, a more binding duty than to abide by professions made in a moment of subjection and weakness?

are pillaged, defiled, burnt. If the lower classes are the creatures of their priests, and if the country be more indebted to the priests than to the police for its security, we must conclude that the priests are remiss in their duty, and not to be trusted with further power.

Ease would recall
Vows made in pain, as violent and void.

They who, by a consequence of their own principles (however they may for a time disavow it,) are the creatures of arbitrary power and of foreign dictation,—shall these possess the power of the state? Are we sure, that they would at all times resist so strong a temptation to effecting the predominance of principles which they believe to be not only truth, but exclusive salvation, as they would find in the possession of supreme command, if not in the holding of the conscience of the King? Let us beware of parting with the staff of power: it may be wanted for the protection of the Protestant faith.

Admit, however, that the more enlightened of the Catholic body are either too lukewarm in the cause of their religion, or too honourable and faithful to their pledges, to disturb the established creed; can you ever remove the danger, lest some ambitious hypocrite, having obtained supreme command, should pretend Catholic principles, in order to alienate from their allegiance, with dazzling hopes and promises, as to the establishment of their religion, and the meritorious extension of proselytism; and thus to rouse to all the horrors of civil fury, a body of bigoted Catholics, either in the army or navy?

XII. The aspiring character of the Catholic

religion is to be regarded with the greater jealousy, as coupled with its notions of a divided supremacy. The professed principle of Papists under a Protestant Government is, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." This text, in its original application, signified merely, give tribute to your earthly king, and worship to the King of heaven; but the Catholic gloss is, Ascribe unto King George civil supremacy, and to the Pope ecclesiastical supremacy. Here, then, instead of unity in the governing power, we have two kings of Brentford, but not walking hand in hand, nor smelling at the same nosegay *. Now, unhappily,

* In renouncing the temporal power of the Pope (by 31 Geo. III.) the Catholics offer no security which should warrant their being entrusted with political power. In the spiritual authority of the Pope his formidable power consists; his temporal power was always contemptible, and his supremacy is founded in opinion. It was the Pope's spiritual authority which deprived King John of his crown; which summoned Henry the Eighth and his consort to Rome; which absolved from their allegiance the subjects of Henry the Eighth, Elizabeth, James the First, and Charles the First; which prevented resistance to Cromwell in Ireland; which authorized the titular Romish bishops of Ireland, A.D. 1729, to restore the Pretender, and put George the Second and his family to the sword. It is the SPIRITUAL authority of the Pope which creates a control over the minds of Papists, stronger than the law of the land, prevents their acknowledging the entire power of the King, and compels them to obey a foreign jurisdiction; which pronounces the Protestant ministry of the

there are cases, in which doubts and disputes may arise, concerning what is Cæsar's, and what is God's; and here it is not difficult to see how Catholics would determine. When a state has a domestic and a foreign head, neither acknowledging the supremacy of the other, the people, who divide their allegiance between both, can easily shift the moiety, when the yoke of either is irksome. These clashing powers destroy each other; there is an anomaly in good government, an *imperium in imperio;* and such subjects have neither loyalty nor religion.

These dangers are peculiarly to be guarded against in Protestant England, against which the Pope, or a Catholic foreign power, might enter into league with a Catholic faction at home; while internal spies and incendiaries might forward the adverse cause, actuated by a powerful stimulus, the prospect of possessing revenues which they believe and proclaim to be their right. Even the freedom of our Government renders this jealousy

Church to be heretical, and Protestant marriages to be null. Other monarchs can enforce their decrees by arms, and this is their temporal power; the Pope could not send above a thousand men, who, as Voltaire says, "mount guard with a parasol," to give a sanction to his least command. But what need of arms, if he has obedience in the opinion of his subjects. It is, therefore, a fallacy, to renounce the temporal and to retain the spiritual supremacy of the Pope.—See Burgess's Protestant Catechism, p. 46.

the more imperative. In a country where every man has, or may have, so much influence in the administration of public affairs, it is wise and sound policy to discourage, by all means, the extension of institutions and doctrines, whose tendency is adverse to *liberty* and Protestantism.

Under an arbitrary Government, such as are that of Russia and some others, the Roman Catholics might be left without restriction; because in the appointment or removal of his ministers or servants, the Sovereign is under no sort of control: he may remove, or banish, a disturber of his government, without any of those forms, of that public and direct proof*, which in this kingdom are required before a man can be put under restraint, or even stopped in his machinations against the state. In this country, it is necessary to prevent, by restrictions and disabilities, a danger which cannot thus be summarily or effectually kept under.

We have now seen the aspiring nature of the Catholic religion; and, indeed, Mr. Burke happily expressed our views, when he said, "Dissent, seeking for more than toleration, is not conscience, but ambition †.

XIII. Let us now, with this danger from Ca-

* Mesurier's pamphlet, p. 4; and Bishop Huntingford's Charge.

† See Blair's Revival of Popery, 1819.

tholic ambition full in our minds, consider the Popish religion in its character of intolerance.

In its ambitious character, we have seen ground for alarm, lest Protestantism should be finally supplanted as the established religion of this country. Its intolerant character furnishes not less reason for apprehension, lest Protestantism, thus supplanted, should not even enjoy sufferance as a sect. Popery never varies. *Semper eadem* is the governing maxim of the Romish Church. All its doctrines, habitudes, and errors continue, age after age, the same*. The councils and decrees, which promulgated the most objectionable tenets of that Church, are still held to be of divine authority. The Church of Rome retains her old pretensions to supremacy, infallibility, and exclusive salvation; the same intolerance, the same hatred and execration of the Reformation and of the Church of England; and, therefore, the same principled determination (if power and opportunity be given) to subvert it†. Recent events,—the restoration of the inquisition

* In the writer's possession is a beautiful coin of Alexander the Eighth's, A.D. 1689, bearing a globe on the reverse, in bas relief, with the inscription "munit et unit;" and this is yet the silent ambition, and would, with a gleam of prosperity, be the towering motto of Popery.

† See Gandolphy's Defence of the Ancient Faith, vol. i. p. 222, vol. iv. p. 19, &c.—Bishop Burgess's Protestant's Catechism.

in Spain,—the revival of the order of the Jesuits, —the claim of exemption from the interference of civil authorities, in the Netherlands, as well as in this country,—confirm the belief, that the Church of Rome is tenacious of its semper-identity, and that its governing principles have undergone no alteration. Indeed, they cannot be altered; for to reform any error, would be to acknowledge herself fallible and peccable; and thus to forego that claim to absolute dominion, which she founds upon her assumed infallibility.

Here again we must give her credit for consistency. If she obtains power, and is sincere in her principles, those principles will constrain her to use that power, in not tolerating, but suppressing, by all means, other modes of faith, which she believes and proclaims to be without the pale of salvation.

As to Protestantism, she considers it as a new religion, that never was heard of till one thousand five hundred years after Christ (which is as much as to say, that because the dust and cobwebs are swept from a house, it is a new house). The Church of England she considers as an usurper, to be not only displaced but suppressed; as if the British Church had not subsisted seven hundred years before Rome sent a missionary into these islands; as if the British bishops had not protested against the authority of Rome; as if Rome

herself had not been the usurper on the British Church from A.D. 1115 to 1530.

In the meanwhile, she turns even the liberality, the over-strained charity of the Church of England, to her own advantage:

"Even in the judgment of Protestants," says Challoner, in his Roman Catholic's Reasons for not conforming to the Protestant Religion*, "we must be on the safer side. They allow that our Church does not err in fundamentals; that she is a part, at least, of the Church of Christ; that we have ordinary mission, succession, and orders, from the Apostles of Christ. They allow that there is salvation in our communion, *We can allow them nothing of all this*, without doing wrong to truth and conscience. We are convinced that they are all guilty of a fundamental error in the Article of the Church; for if they had believed this aright, they would never have pretended to reform our doctrine. We are convinced that they are *schismatics*, by separating themselves from the communion of the Church of Christ; and HERETICS, by dissenting from her doctrine in many substantial articles; and, consequently, that they have no lawful mission, no succession from the Apostles, no authority at all to preach the word of God, or administer the sacraments; in fine, no share in the promises of Christ's heavenly kingdom (excepting the case of invincible ignorance,) from which, the Scripture, in many places, excludes heretics and schismatics."

* Published by Keeting, Catal. p. 10.—Bishop Huntingford's Charge, p. 39.—Bishop Burgess's Protestant Manual, pp. 18, 19.

What tolerance in conduct, should the Catholics obtain power, is to be augured from principles so intolerant? Mark, now, Bishop Burgess's dignified and Christian reply: "Protestantism certainly allows that Papists, though in a dangerous state, may, by the grace of God, be saved; that the Church of Rome is part of the Church of Christ, &c. But our writer affirms, that Papists can allow nothing of all this to Protestants. If a Papist, in a *state of toleration*, can venture to expose such sentiments to the public, what would he say or do in the plenitude of equal establishment, or with superiority of power?"

We subjoin the following specimen of the tone of Papists, as an antepast of the toleration we are to expect from them in the plenitude of their power: "In a hedge school, not far from Clonakilty, the master wrote, as a copy for his pupils, 'Damnation to all those that are opposed to the Catholic interest*.' There is no opposition, on the part of the Romish priest, to this teacher of morality; though the reverend father has not been sparing in his hostility to another individual who has the care of a school where the New Testament is taught."

XIV. Intolerance, in such a religion, is the parent of PERSECUTION; and here, too, let the past afford a warning for the time to come.

* Cork paper, October 1824.

Let us not forget, that Popery was the creed of those who conducted the massacre of St. Bartholomew; of those who kindled the fires of Smithfield; of those who murdered Cranmer, Ridley, Latimer, Hooper, and Bradford; that it was the creed of the bloody Mary; the creed of the despotic James the Second, the dispenser with laws, the imprisoner of bishops. Was it not the creed of those who, at one explosion, would have sacrificed the three estates of the realm? Was it not the creed of those who, in the reign of Charles the First, exercised towards Protestants cruelties which, according to an eminent historian, would shock the least delicate humanity *? Was it not the creed of those who, nearly one hundred years ago, drove thirty thousand Protestants from Saltzburg, A.D. 1732; and inflicted barbarous punishments on the people of Thorn, A.D. 1725 †? Was it not the creed of those who, but fifteen years before the reign of George the Third (A.D. 1745,) encouraged within this kingdom a war which had for its object the total overthrow of the Protestant Government, and the utter exclusion of the Protestant Sovereign, then existing, on whose head a price was set by the foreign enemy whose cause they favoured ‡? Was it not the

* Hume, vol. vi. p. 373, A.D. 1641.

† Secker's Sermons, vol. ix. p. 87. Historical Register, vol. x. p. 42. and vol. xvii. p. 51.

‡ Smollett, Edit. 1796, vol. iii. p. 160.

creed of those who, within our own memory, in the last years of the eighteenth century, instigated a rebellion, which a writer, who witnessed its scenes, declared to have been eminently destructive *; insomuch that it massacred, without mercy, all Protestants, men, women, and children?

Can we advert with indifference to these collected facts? Can we lull ourselves in security, imagining that similar causes will never again produce similar effects? Can we doubt, that if power and opportunity be given, Popery will be enforced on Protestants, if not by sanguinary, yet by other compulsive means?

It is the principle and the boast of Catholics, that their church, being true and infallible, cannot alter; and, therefore, let light spread, let manners change, let unbounded professions of cordiality be made, let protestations of moderation be ever so humble, there still lurk in the bosom of the Catholic Church, the same aspiring views, the same bigoted intolerance, the same disposition to spring, at the watched-for moment of occasion, from its lair of temporizing policy; the spirit which will be satisfied with no indulgence short of absolute dominion, and which will convert that dominion, when obtained, into an engine of universal persecution. Shall we,

* Dr. Duigenan's Demands of the Irish Catholics, *passim*. —Bishop Huntingford's Charge of 1810.

then, give predominance to such a religion as this? Shall we take off from it any other than persecuting restraints*?

XV. Thus, then, by incautious indulgence towards the Catholic claims, we expose the Established Church to be supplanted,—not tolerated,—persecuted. But many anti-emancipationists are too apt to confine themselves to a political view of this subject; to think of Popery, though that be appalling enough, mainly as hostile to civil liberty, and to the Church established by law. But in considering what blessings we are likely to lose in its establishment, it will be well to advert to what it would substitute for those blessings. It would be well to consider Popery as the nurse of ignorance, the deadener of conscience, the substitutor of ceremony for obedience; the parent of lax morals, and the enemy of our best interests. It will be well to consider it as the religion of legendary saints, indolent holidays, false miracles, latin gibberish, fiddling orchestras, childish superstitions; masses for the dead, vagrancies for the living; dreaming monks, begging friars; processions, tapers, holy water, dolls, beads, gewgaws,

* They leave no method, whether of deceit or violence, unattempted for the service of that cause, which, in all their lowest fortunes, they never suffer to be removed out of their sight; they put on all the forms of complaisance and dissimulation, even to heretics themselves, to inveigle them to their own ruin.—Hoadly, Serm. xi. p. 220.

trumpery, relics, and old bones *. Pure and rational Christianity has been overwhelmed and adumbrated by these adventitious encrustations, till the sensible saw in it only a raree show, and the wise only a cheat; and unable to discern the fair form of truth, turned away from the whole in disgust, and became the votaries of a scornful Deism. To this it would soon bring the people back; by shutting up knowledge, withholding Scripture, and quenching the beam of intelligence †.

Let legislators beware of placing on too com-

* In Dublin, in 1806, was instituted a Purgatorian Society, extending their charitable views beyond the grave; by praying the souls of subscribers out as speedily as possible. Those who cannot afford to pay are to remain.

There is a street at Rome for the sale of relics, where, for eight crowns, you have pieces of the cross, St. John's girdle, Lazarus's grave clothes, &c. &c. certificated by an archbishop to be genuine. These the writer has seen.

† Conyers Middleton, and after him, Ignotus, in his "Popery the Religion of Heathenism, 1818," have shown, that the Church of Rome is only a modification of the ancient idolatry of heathenism. The Pope is the Pontifex Maximus; deification is canonization of saints; idolatry is image-worship. In both religions there were sacred fraternities; in both, perpetual sacrifices. Transmigration is analogous to purgatory; and in both churches there were means by which money could expiate sins:

——— Unus utrique
Error, sed variis illudit partibus.—
Horat.

manding an eminence, a body which ultimately may prove too powerful for them; of encouraging too far, a religion which deems the professors of all other religions heretics and schismatics, and exacts of rulers the protestation, "Hereticos et schismaticos persequar et expugnabo;" a religion akin to Arianism, by its introduction of inferior worship; to Socinianism, by its meritorious good works; to Antinomianism, by its indulgences; to Universalism, by its purgatory; to Deism, by its authority superior to Scripture; to heathenism, by its image-worship; to sacrilege, by its stealing from the people one half of a sacrament; to blasphemy, by its deification of the Virgin, its transubstantiation, and its adoration of the host. If those in power incautiously give way, we may clothe ourselves in the mantle of the seer, and, with no other divination than ordinary perspicacity, prophecy the melancholy result. Those very Unitarians and Methodists, who now, in blind fatuity and strange amalgamation, make cause with Popery, and cheer on the Romish Church in her demands, will, when she assumes her lordly port, and plays her royal pranks, and cheats them out of their liberties, be the first to take arms against her. Speedily they will be joined by the Church of England, then ousted of its establishment, and put to silence. A civil war will ensue—a religious war; the most inveterate, the most ferocious of contests—the *bellum ad internecionem.* Brother

will be set in array against brother, son against sire; and England will be bathed in the life-blood of her people. Another Borgognone will paint the skirmishes and battle-pieces; and a new Sir Walter Scott indite a new "Mortality."

XVI. Against the dangerous consequences of the proposed concessions to the Roman Catholics, three several securities have been suggested. The first is the Veto, or power of the King to confirm or negative the appointment of bishops by the Pope; and this the Roman Catholics, in 1817, formally refused to assent to. The second, "Domestic Nomination," or nomination of the titular bishops by the Irish bishops, and not by the Pope; and this they proposed, in 1817, as a substitute for the Veto.

XVII. The third security, which they have never yet assented to, is the direct and exclusive nomination of the Roman Catholic bishops by the King, to be confirmed by the Pope. But not even this could warrant a departure from the principles of the Reformation and Revolution. Whatever leads, in any way, to an acknowledgement of the supreme authority of the Pope, is unprotestant and illegal; for it is contrary to the ancient statutes of the realm (25 Ed. III. &c.), and is condemned by the Bill of Rights; by which, whoever holds communication with the See or Church of Rome is declared to be excluded from the crown. On a review of all the Acts in which Popery is

mentioned, and on the principles of the Reformation and Revolution, it appears, that there is no constitutional security but exclusion; for the absolute and utter exclusion of the Pope from interference, and of Papists from political power, in England, was the principle of all these statutes and epochs. The only alternative consists in Roman Catholics ceasing to be Papists; by renouncing the supremacy of the Pope,—the jurisdiction of the Church of Rome *.

XVIII. There is reason to believe, indeed, that the expulsion of the Jesuits, who have been lately restored, and who are one main prop of the Papal power, would prove not unacceptable to the Romish prelates, who hate them as exempt from their jurisdiction; and to the secular clergy, who are hostile to them as intruders into their parishes. Their restless, domineering spirit renders them generally odious.

In Ireland, the Catholics are known to be divided; and the violence of the Board is disapproved of by a large party of intelligent Romanists, particularly by some of the nobility and gentry, who have forsaken their seditious meetings. Yet even this Board of ultras have expressed their displeasure at the Pope's ill-treatment of their delegate Hayes, and supercilious neglect

* See Burgess's Protestant's Catechism; Hale's Origin and Purity of the Churches, p. 300.

of their remonstrance. Nor are the Romish clergy less dissatisfied at the arbitrary disposal of the chief dignities and benefices of their Church, by the Pope and his hierarchy, to their own creatures, without regard to merit, or the recommendation of the chapters and consistories in the several dioceses. A reduction, by the legislature, of the Pope's usurped supremacy, to the lowered standard exemplified in foreign Governments, would be considered by all classes as a desirable EMANCIPATION.

Certainly it would prove a more profitable emancipation than that for which the Catholic Board are clamouring. It might establish the long-sought tranquillity of Ireland, and obliterate the civil differences between Catholics and Protestants. For then might the invidious title of Papists, or vassals of the Pope, be renounced by all ranks and classes of Roman Catholics; who might freely and fully testify an *unqualified* fidelity to the crown of Great Britain, and constitutional allegiance to its Government. Thus having given sufficient securities, no obstacle would remain to their being elevated to the level of Protestant dissenters, and admitted to an equal degree of civil privilege and political power.

The way being thus smoothed, a considerable improvement in the doctrine and discipline of the Romish Church in England and Ireland, might be fairly augured. Their creed, that of Pope Pius

the Fourth, might be stripped of its supernumerary articles, attached to the Nicene creed; their Episcopal regimen restored to simplicity; and their religion regenerated according to its primitive Apostolical standard of St. Patrick, St. David, and St. Columbe *.

The evils of Ireland are ascribed, by Mr. Birt, to misgovernment, and (somewhat strangely) to *commercial jealousy*. "A brighter day, however," says he, "has dawned upon her; it already illuminates and tinges the summits of her hills; and though the dark shadow of Papal superstition yet reposes on her acclivities, occupies her vallies, and beclouds her fields, that day shall become broader and broader, until it fill the whole expanse. Then shall Ireland and her friends with joy exclaim, 'The darkness is past, and the true light now shineth.'"

* See Hale on the British Church, p. 396; and Birt on Popery, p. 128.

Note.—Pursuant to order of Parliament, June 2, 1824, Accounts and Papers, relative to Schools and Education in Ireland, are just published. They consist of Returns of Diocesan Schools—the number of scholars—their means of support,—and a statement of the expenditure of sums granted for education.

From 1816 to 1823, grants have been made of from 6,000*l.* to 11,000*l.* in each year, to assist the Society for Promoting the Religious Education of the Poor in Ireland; by

instituting schools, and distributing tracts, without interfering with the religious opinions peculiar to any party.

It appears, that an average of one hundred and twenty-five thousand books and tracts has been dispersed in each of the above years; and an average of 40,000*l.*, composed partly of the Parliamentary grants, and partly of private funds, has been annually expended, in education.

The Rev. Samuel Wix has proposed a General Council, for adjusting the differences between the English and Popish Churches; and Bishop Burgess has replied, in his book entitled "Popery incapable of Union with a Protestant Church," that such a measure is impracticable, unnecessary, and nugatory. His Lordship shows, that Archbishop Wake did not compromise a single principle of the English Church, or of the Protestant creed, in his "Overtures for an Union, not with the Romish, but the Gallican Church. 1820."—The late Mr. Rennell called this proposal, "a plan for making the Thames and the Severn run in the same channel."

This chapter, burnt in the fire of Little Queen Street, is now reprinted, while the bill for Catholic Emancipation has passed to the House of Lords. I reserve the whole history of Catholicism, during the present session, for my next and last volume.

CHAPTER XXVI.

ON RESIDENCE AND CURATES.

Contents.

I. *Qui Tam Actions, and Residence Act.*—II. *On Residence*—III. *On the Improvement of Livings.*—IV. *On Dispensations.*—V. *On too great Rigour in enforcing Residence.*—VI. *Sir W. Scott's Bill; fails of its Object.*—VII. *On keeping up Curates and Lecturers.* VIII. *On Diocesan Discretion; Objections.*—IX. *Defence.*—X. *Other Remedies for Non-residence.*—XI. *Curate's Act.*—XII. *Hardships of Curates.*—XIII. *New Curate's Bill.*—XIV. *Difficulties of assigning Stipends.*—XV. *On the State of Curates at the Death of the Incumbent.*

I. WRIGHT, an attorney, having brought several actions against the non-resident clergy, under an old statute of Henry the Eighth (whose commencing words gave to such prosecutions the uncouth name of Qui-Tam), the legislature stayed the proceedings; by which, through a literal interpretation of the statute, a few worthy pastors had been distressed. They then passed an Act, 43 George III. ch. 84, A.D. 1803, amending the laws which related to spiritual persons residing on their benefices in England. By this Act the

clergy are enabled to hold lands, for accommodation of their households, and exercise of hospitality; they may take leases, and improve their farms, under certain limitations. The Act also abolishes the old penalty of ten pounds on non-residence; and prohibits the bringing of any action for absence prior to any year's residence of the incumbent. It continues the exemption of chaplains, University officers, and others favoured by former Acts. It enables the bishops to grant dispensations, in cases where the parsonage-house is unsuitable, where the holder of a small living serves as a stipendiary curate elsewhere, or where the incumbents serve as masters or ushers of endowed schools, or preachers in endowed lectureships, preacherships, and chapelries. It empowers the bishop to allot such salary to the stipendiary curate, as he shall think fit; due regard being paid to the value of the benefice. It directs that dispensations shall continue valid after the death, or removal, of the bishop who grants them; unless formally revoked by his successor: while it adds the power of appeal against a revocation, to be brought by the incumbent to the archbishop. It enacts that no licence, under the Act, shall continue valid for more than two years. His Majesty, it appoints, shall receive yearly, in council, a list of dispensations in the various dioceses; along with the reasons for granting them. The bishops may issue a monition to non-residents;

and, if this be not obeyed, they may sequestrate the proceeds of such livings, and add the profits to the funds of Queen Anne's bounty. The ministry are allowed an absence, in the year, of any time less than three months. In actions, brought for non-residence from three to six months, one third of the annual value is to be forfeited; deducting, however, all outgoings, except the stipend of the curate. For absence from six to eight months, one half of the value is forfeited; and when the absence extends to the whole year, three fourths of the whole value.

II. Non-residence, and the difficulty of correcting it, are mainly owing to the impetuous, profuse, and plundering Henry the Eighth. It was he who first occasioned the evil, and then devised a bungling remedy. His spoliation of church revenues has multiplied small preferments; so that the residence of clergymen, liberally educated, habituated to comforts, having large families, and perhaps advancing in life, on benefices inadequate to their support, cannot be enforced without extreme cruelty. Hence pluralities have been rendered, in many instances, a necessary evil: the smaller livings being united to maintain a gentleman; and, as the holder of them cannot divide himself in twain, one of the two preferments is deprived of a resident pastor. It is true, that this evil is not without qualification. The two preferments must either be so contiguous (within thirty

miles as the crow flies,) that the holy pendulum may oscillate between the one and the other; or, if more widely apart, are presumed to be both of small value. But, in regard to the valuation in the King's books, as a guide to the holding or losing of the two preferments, it has now become a legal absurdity, and, in many cases, a monstrous hardship. Such estimate affords no measure, and no conception, of the present value of any living; and it would be one important improvement, to substitute the actual value, for the old eight pounds, as the basis of a scale for regulating pluralities.

It is an axiom, that all branches of business are better conducted by an interested and responsible principal, than by a deputy. In religion, especially, our Saviour wisely observed, that he who is an hireling, and not the shepherd, careth not for the sheep; and, without disparagement to many excellent curates, whose high principle may destroy the analogy; without flattery to some ecclesiastical shepherds, whose residence might not ensure care of the flock, and whose absence might be good company; generally speaking, the concern felt by a pastor, tending his own sheep, must exceed that of one whose situation is temporary, and whose charge is devolved. The income of the incumbent qualifies him, above a curate, for the exercise of hospitality and charity; and a conscientious incumbent will regard his super-

flous income as held in trust, for the express purpose of being expended, within the limits of his parish, either in alms or in purchases. His profits should be circulated where they are gathered. There, too, where he is a city set upon a hill, a stronger stimulus is furnished to himself, and to his family, to a pious and decorous conduct, than in London, Bath, or Brussels, where he is only as a tent in a camp. His influence, derived from his superiority, increases the force of his example; and there are many moral lessons, better taught by example than precept; which last, indeed, in small parishes, may often seem pointed:—such as pulpit injunctions to observe the Sabbath, to frequent the sacrament, to practise family prayer, or to abandon licentious amusements. Nor have the female part of his family less in their power, which is wholly lost by non-residence. Above all, residence avoids scandal. When a man sweeps the revenues of a parish, and gives not personal instruction, the *quid pro quo*, in return, it is certain, that the people will never believe the Church to be any other than a jobbing system; and that the sectarist will rob the curate of his congregation*. Nor this without reason. A few pampered ecclesiastics there are, who obtain parochial benefices, and consider them as uncondi-

* See Sturgess's Pamphlet on Residence, and on the Statute 21 Henry VIII. ch. 13.

tional freeholds. They are not so. They are cures of souls. They are possessions held on the tenure of specific duties to be performed. When St. Paul says, "they who wait at the altar, should partake of the sacrifice," he cannot but mean to imply the converse of the proposition, that they who partake of the sacrifice should wait at the altar. Nor is it better than a poor quibble to introduce the maxim, *Quod facit per alium, facit per se.* This may hold true in mechanical operations, but never where the heart is concerned.

III. Non-residence has been, in some instances, connected with a disgraceful compromise, a tacit mutual forbearance betwixt the incumbent and his parishioners: he exacting less than his full dues, and they refraining from complaints against his absence; lest he should take them at their word, come into residence, and screw them up to the full extension of the string. Hence, a resident successor, whose object it is to provide in prudence for, perhaps, a numerous family, to exercise moderate hospitality, and to possess a little charitable fund, involves himself in undeserved odium, by claiming his lawful rights, and by seeking that advancement of income, which alterations in the value of money, or in the modes of living, may render indispensably necessary. Livings ought not to be improved *per saltum;* by violent, or even perceptible alterations; these savour of rapacity, and engender ill-will. To improve his living

proportionably to the rise in prices, and to the improvements of the more respectable and moderate clergymen in the neighbourhood, is a duty which an incumbent owes to his successor. But to improve it by little and little, without distressing the farmer, or scandalizing the Church, is a duty of paramount obligation. Now a resident incumbent will feel, that this gentle management is essential both to his usefulness and his comfort; and, hence, another evil of non-residence: for the absentee cares not one rush about either the distresses or the ill-will of his parishioners. He only cares for their money.

IV. These reasons plead strongly for the general residence of incumbents; but to render it universal, would be injudicious and oppressive; and Parliament were much to be applauded for their prompt interference in checking the Qui Tam actions; as a method of enforcing residence, not only disgraceful and disgusting, but indiscriminating and vexatious. Where the benefice is insufficient to provide a decent maintenance for the incumbent, he may eke out his means by a lectureship where he can find it; while a neighbouring small incumbent may act as his stipendiary, and take care of both parishes. Take the case of a minister, who, having toiled through the ranks, and borne the burthen and heat of the day, has obtained a small preferment, after a dozen years' hard service;—not the Rachel he expected, yet a

Leah not to be despised. He is a married man, with three or four children; and it is a chancellor's living of about 300*l.* a-year. Where is the impropriety of providing a title for a young man, just arrived from the University, with a handsome curacy of 100*l.* per annum, whereon he may perform his novitiate; while the remainder, added to a curacy in a large town, or a school in a populous neighbourhood, enables this worthy *emeritus* to rear his family, to portion his daughters, and equip his sons? May not a curate of robust constitution, a bachelor both in arts and in family, be substituted in an unhealthy country for a sickly and married doctor of divinity? Ought not extraordinary talents to be removed to intelligent congregations; and eminent zeal not to be wasted upon three or four houses, like a flower on the desert air? Might not men peculiarly qualified for the education of youth, pursue their occupation in a locality adapted for it, without neglecting their clerical functions? And will not liberality grant some indulgence to taste, habit, and feeling; passing the scientific man to the centre of intelligence, and the lover of nature to his woods and wilds? Such considerations ought, undoubtedly, to have their due weight; at least, where the livings exceed not 300*l.* or 400*l.* a-year. It is impossible to ascertain where the limit should be drawn; but there is an affluence in benefices, beyond which, no excuse for non-residence is al-

lowable; a value, at which, if the incumbent have a spark of shame or of principle, he will reside, or relinquish the preferment. And a bishop fails in his duty, who visits him not with the arm of compulsion.

V. A wise legislature will, further, beware, lest its enactments, intended to diminish non-residence, may chance to have the contrary operation. There are men, fond of society, and of passing the winter in towns, who would cheerfully reside five or six months upon their post; but, if constrained to remain upon a dreary and lonely spot during nine months in the year, would find out grounds for total dispensation, which a bishop cannot reasonably reject.

VI. Such, in fact, was the issue of Sir William Scott's Bill for enforcing the residence of the clergy. A list of non-residents, with the causes of their absence, was demanded by the Commons, and ordered by the Lords in Council. By an abstract made out for four years, the insufficiency, and even the evil tendency of the measure, was incontrovertibly established. In 1805, the non-residents were four thousand five hundred and six; in 1806, four thousand seven hundred and thirty-two; in 1807, six thousand one hundred and forty-five; and in 1808, six thousand one hundred and twenty; so that the evil was not only extended, but legalized. Parliament were thus taught not to trifle with the feelings of gentlemen. Men who,

if left to their honour, and permitted to adjourn for the dull and dreary months, to the cheerful hum of men, would have gladly returned to their remote parsonages, and there put up with a thousand inconveniences; now, cramped and fettered with unworthy bonds, discovered the unhealthiness of the situation, the uninhabitableness of the house, its disagreement with the constitution of a beloved wife, its unsuitableness as a place of education for a young family, or what not; and then, carrying a dispensation, on these grounds, in their pockets, paid a curate, and bade good bye to the living.

VII. Let us also take into account the expedience and importance of keeping up the race of curates and lecturers. Both these classes of ecclesiastics are indispensable in large towns; the curates to participate in severe parochial duties, and the lecturers to make a stand in defence of the Church, against able dissenting preachers, and to hold together such hearers as will flock around the pulpits of the most talented. A supply of these ought ever to be in training; but where could they find entrance, if every living were filled with its incumbent? I am inclined to think, that our prelates are too scrupulous, in rejecting friendly titles. While one avenue to orders is thus shut up, and incumbents are too indiscriminately driven to their preferments, is it not much to be dreaded that sufficient provision shall be wanting for the com-

mon exigencies of the Established Church; that the harvest will be plenteous, but the labourers few. Even the dignity of the Church requires a plurality of ministers; and while every paltry Catholic chapel has three or four priests, genuflecting and vobiscuming at the altar, to delight a congregation of Irish paviors and Italian organ-grinders; how naked, how shabby, how niggardly does it appear, to behold one poor, hectic, exhausted curate, reading the long liturgy in a surplice, and fagging through a sermon in a gown; and that before an audience, all above keeping servants of all-work, and some of them having five or six shoulder-knotted lacqueys, to wait behind the chairs of their nobilities. In the Jewish temple, where God himself appointed the courses, a liberal abundance of ministers was prepared for every office. But not only for honour's sake, but as matter of necessity and policy, ought a large supply of ministers to be provided for every district. Where is a minister to obtain assistance, when he is suddenly taken ill? where is an aid to be found for the often infirmities of old age? where is a voice to be found when a hoarseness attacks the preacher? and how is an Easter sacrament to be administered to three hundred communicants without more hands than one? How, but by a supply of spare clergymen in the neighbourhood; and these will not be found, if residence be too generally enforced. In many parts of

England, even as it is, the clergy are too scanty in number. A respectable minister, attacked with unforeseen illness, will scruple to supply his pulpit with some low ale-house hack, who has got into orders nobody knows how. His only alternative is to shut up his church; and then his congregation will file off in separate parties, some to rob the orchards, some to soak in the Wellington Arms, or the Jolly Butchers, and others to be edified in the Zoar, Ebenezer, and Bethesda.

That a number of curates would be displaced by the enforcement of residence was, in fact, anticipated; and 8000*l.* were voted, in a committee of supply, towards compensating their loss of situation. This sum were to be appropriated by the Commissioners of Queen Anne's bounty; and every curate relieved was to bring a proper recommendation from his bishop, and to receive more than three-fourths of the income of which he was deprived. Now if residence were universally insisted on, with a severe authority, displacement, in the first instance, would be ultimate diminution; the loss of spare ecclesiastics in the Church.

VIII. On all these grounds it was necessary that a dispensing power should be established. But in what hands should it be vested? A written law is, in its nature, a rigid, inflexible rule, which knows not to admit distinctions, to adjust itself to circumstances, or to comply with occasions. Like

an engine moved by steam, it will continue working on, either on the insensible block presented to it, or on the living being that falls in its way. It suits not those more delicate articles of workmanship, whose nice springs and fibres require being adjusted by the microscope. To legislate for all the varied cases of non-residence, would be to make watches by machinery. For these reasons, the Bill entrusted the exempting power, in great measure, to the discretion of the diocesan; specifying a number of cases in which licenses might be granted, and leaving others, not enumerated, to his private judgment.

Here, on the other hand, difficulties were presented; and the speech of Sir William Scott, in defence of the Bill, being printed, was severely canvassed by the demi-sectarian party. They contended, that the Act brought back some of those evils which the Reformation had been effectual in remedying. Prior to that event, as the Romish clergy looked up to the Pope and to general councils for their divinity, rather than to the Scriptures; so, as their oracles in judicial affairs, they relied on ecclesiastical law and ecclesiastics, deeming themselves independent of lay courts, and the common law of the realm. The Protestant religion, in upholding Scripture as the fountain of truth, forbade ecclesiastics to teach, for doctrines, the commandments of men; and subjected the clergy and laity to the same judicial

authority. Thus was Christianity preserved from one main source of corruption; while public peace was secured, by the amalgamation of its ministers with the people. And the clerical body themselves were no longer deprived of that equal liberty enjoyed by the mass of the community; no longer degraded by that servility, and those corrupt practices, which dependance on arbitrary ecclesiastical superiors had fostered in the Romish clergy. This Bill was censured, as bringing back all the evils complained of, as withdrawing the clergy from the protection of the common law, and as re-establishing in the state a distinct anomalous body, amenable only to institutions and authorities of their own.

But may it not be suspected, that this cavil is nothing less than a covert hit against the Episcopal dignity and distinction; an aim at transferring the official controul of the bishops over their dioceses, into lay hands; till a bishop shall lose the shadow of authority, and his office be voted useless?

It was further urged, however, that a bishop, through peculiarity of disposition, or error of judgment, may exercise his discretionary power with too great lenience, or too great severity. He may be indiscriminately—injudiciously strict in his rules. He may be too timid, or too indolent, to enforce a necessary discipline. What is allowed in one diocese, may be prohibited in

another; what is conceded by a man in the *mollia tempora fandi*, may be denied in a moment of irritation; and the clergy of a diocese may become the victims of caprice. "Discretion, in a judge," said Lord Camden, "is always unknown; often uncertain; different in different men; casual; and dependent upon constitution, temper, and passion." A bishop is a man; and his mind may be open to the importunities of friendship. Hence may he wave, without due cause, his general principles of enforcement; and partiality to one, is injustice and severity to the rest. A bishop, it is urged, has an *esprit de corps*, which makes him more sensible to the rights and immunities, than alive to the duties, of men of his own profession; and if this be allied to excess of good temper (a quality amiable in private life, but highly mischievous in a judge), or with those evils of old age, averseness from resistance and trouble, and inability to combat sedulousness and pertinacity in solicitors for his favour,—discipline will be improperly relaxed. Thus weakly yielding to the comforts of churchmen, and forgetting the welfare of the Church; loth to be harsh to individuals, yet generally defeating the purpose of a Christian ministry; a bishop may, by his very virtues, materially prejudice the cause which he is called and consecrated to support; and this at a time when infidelity is visiting our cottages, and sectarism thinning our churches. *Quis custodiet ipsos cus-*

todes? We had an instance, in Bishop Watson, of a diocesan who never resided; and with what good grace could such a man exercise rigour, in enforcing the residence of others?

IX. To all this it may be replied, that in an Episcopal Church, the bishop is the accredited and regular authority; and that to make laymen judges of the duties of ecclesiastics, is to raise up a presbytery. A bishop's dispensations, though liable to partialities and erroneous judgment, are audited by his Majesty's council; and thus laymen possess, as far as they ought to possess, and, perhaps, a little further, the last tribunal of appeal. A jury, interpreting an imperative law, would make too few distinctions, and withhold indulgence when it might be expedient. Improper exemptions are not likely to be granted to an extent which should render the clergy, as a body, formidable, useless, or justly reprehensible. Independent of the civil body, as they formerly were, they cannot now be; for there is a law of opinion, before which both bishops and incumbents must quail. And then, as to the high concern pretended for the interests of the clergy, they are, perhaps, better contented with the controul of their diocesans, than with the verdicts of a jury, or any lay interference. Nor can dependence on the bishop now, elicit that servility, and that corrupt practice, which was found serviceable in the Romish Church.

It may be added, that dispensations being usually sought by the holders of small livings, a suit at law might, in prospect, dishearten them, and, if tried, reduce them to ruin; whether their opponent were an opulent bishop, or a parish with a stock purse. Nothing is, certainly, more to be deprecated, than that the evil should be corrected through mercenary motives; and that the revenues of the Church should, by a kind of sacrilege, fall into the hands of Qui Tam petty-foggers, and common informers.

It was suggested, indeed, that both under the old and the new Residence Acts, informers would equally prevail; with this difference, that in the new system, both the informer and pay would be secret. A futile argument and a base calumny; worthy of a lukewarm friend, and of a churchman on the stepping stone to dissent. The informants would be the parishioners, and pay would not be the object.

X. After all, instead of regulating non-residence, either by law or Episcopal discretion, it would be a much wiser plan to diminish the necessity and the pretences for it. Build good houses on the chancellor's livings; augment as many of the smaller benefices as possible, from starvings to livings; and let the dispensations for pluralities, and the allowance of non-residence, depend more on the actual income, than on the

old nonsensical valuations in the Liber Valorum, which are now the measure of nothing.

XI. *Curates' Act.*—The Residence Act followed an Act 36 Geo. III. ch. 83 (1796,) for the Support and Maintenance of Curates within the Church of England, and the Admission of Persons in Cures augmented by Queen Anne's Bounty, with respect to the Avoidance of other Benefices. Instead of the minimum of 20*l.* and the maximum of 50*l.* awarded by the 12th of Queen Anne, it empowered the bishop to appoint to the stipendiary curate an allowance not exceeding 75*l.* together with the use of the parsonage house, &c. or 15*l.* in lieu of the house; where the incumbent does not reside. The bishop possesses power to revoke the grant of the house; and may prescribe terms to be observed by the curate. He may grant a license to a curate who is actually employed, although no nomination has been made. Cures augmented by Queen Anne's bounty, are placed on the same footing with benefices presentative; and their license thereto shall resemble institution, and render voidable other benefices*. The part of this Act chiefly objected to was, a power vested in the bishop to revoke the license of a stipendiary curate, and to remove him summarily, and without process; subject, indeed, to an appeal to the archbishop, to be determined

* Clergyman's Assistant, Oxon. 1806.

also in a summary manner,—of very little service to the curate. Much as we respect the bishops, and wish to support their authority, this we cannot but think a stretch of power. A curate's stipend is his livelihood; and he ought not to be removed without process, or without knowing why. He ought not to be denied a right, which the lowest menial servant can claim; his license ought to be his security, and the bishop the guarantee of his license. As it is, he is at the mercy—the caprice of an incumbent, who can get rid of him without telling, or knowing wherefore. A young man goes, on the strength of his license, to a distant part of the country, furnishes a house, forms a school, marries a wife, and establishes friendships and connections. In a moment, when he dreams not of change, the whole is broken up; and, perhaps, without guessing at the reason of his dismissal, he is turned adrift, with his infant family, to seek his bread in the wide world; with a stigma, a vague suspicion affixed to his character, which he has not the opportunity of removing, because he knows not whereof he is accused *.

XII. It may be urged, that there are other reasons for the removal of a curate besides tangible immorality, or heterodox doctrine; which, though valid, cannot well be stated. Opposition in sentiment to his principal, or the blowing up of

* See Curate's Appeal.—Hatchard.

party spirit in a parish, or preaching away the congregation, is assumed to be sufficient to deprive a stipendiary assistant of the protection of his license. No doubt, these are serious evils, and it would not be pleasant or desirable, that all the politics of a country town should be inflamed, or the whole story of Evangelism versus Orthodoxy, brought ever and anon upon the carpet, when a minister is about to be removed. Still it seems oppressive, that no provision, no consideration is allowed, for the comfort of a curate suddenly and summarily dismissed. We pre-suppose, that there is no positive immorality; and as to the shades of teaching, the principal should look about him in the first instance. In such cases, the bishop leans to the incumbent, and the archbishop to the bishop; so that unless Evangelism (where that is the ground of dismissal) be made an entire bar to orders, a curate, once admitted, and made an integral part of the Church, may complain, that under such treatment he is hardly dealt with.

XIII. In 1813, the Curates' Act was amended by a new Curates' Bill, 53 Geo. III. c. 149, for providing competent Salaries to licensed Assistants, where the Incumbent is not resident, and the Living admits of the increased Charge. By the former Act, the bishop could allow 75*l.* per ann. with the use of the parsonage-house, or an allowance. This Bill permitted that sum to be increased, where the value of the living exceeds

400*l.* to the one-fifth part of the whole; but prevented any curate from having a stipend assigned to him exceeding 250*l.* per ann.

XIV. Here it was objected, that the discretionary power, as to the minimum, ought not to have been vested in the hands of the bishop; but the assignment of an unalterable scale would have left many cases of hardship, in regard to incumbents with large families, or in bad health; and if a discretionary power was advisable, where could it be better fixed? The Episcopal is the regular authority in the Church of England; and immoderate jealousy and curtailment tends to reduce it to a non-entity.

A more plausible objection to this Bill was its assignment of stipends to curates, according to the value of the living, and not to the duty performed. In consequence of the pious spoliations of Henry the Eighth, and of local changes in different parishes, the income and the population have not increased or dwindled together; the richest cures are often the least laborious; while the intense labour of a town-parish may be very inadequately remunerated. Here, then, you pay the curate of Winwick largely, for doing nothing; and the neighbouring curate of Warrington meanly, for taking infinite trouble. This is a defect which cannot easily be remedied. The curates are paid as the incumbents are. The ano-

malous cases will be few; but the mass would derive benefit from the regulation.

There is a more serious objection to this, and all Bills for improving the stipends of ecclesiastical assistants,—their tendency to degrade the Church; but this we have considered under a former head.

All the various Acts, concerning residence and curates, were consolidated by the Act 57 Geo. III. cap. 99, 1817; which, after recapitulating the parts still to be enforced, sets forth, that stipends to curates of incumbents, instituted before 1813, shall follow the fixed rate of 75*l.* and 15*l.* in lieu of the house; but, that in benefices, wherein the incumbent was instituted after July 1813, the minimum shall be 80*l.* per ann. or the whole income, if the gross value be less than 80*l.*; but if the population amounts to three hundred souls, the 80*l.* shall be raised to 100*l.*; 120*l.* if five hundred souls; 150*l.* if one thousand souls. But if the value of the living, after all deductions, be 400*l.* then the salary of 100*l.* is to be assigned without regard to the population; which may, however, be increased when the population exceeds five hundred. A discretionary remission of these rules is, however, granted in cases of age, sickness, or extreme hardship. Provision is made for curates serving two benefices, interchangeably with the incumbent; and for those serving three churches, which must not be distant

more than four miles from each other; and that the fag shall not travel more than sixteen miles on one Sunday. Provision is also made for reducing the stipend by 30*l.* where the curate serves two parishes. Private agreements for salaries to curates, contrary to this Act, are void. Where the whole income of the living goes to the curate, he shall be liable for all legal charges and outgoings; and the bishop may assign one fourth to the rector, for repairs of the house and chancel. The curate of the non-resident above four months in the year, must reside in the parsonage-house, and be subject to rates and assessments; but the bishop may dispossess the curate, after three months' notice. The curate is also to quit, after one month's institution of a new incumbent. These two enactments bear severely on the curate, who may have laid out his little all, in rendering the parsonage comfortable; and who may be thus summarily turned adrift, without any compensation for his expenditure. Another hardship on the curate consists in the obligation not to leave his curacy without giving three months' notice, under the enormous penalty of six months' stipend. Then comes a repetition of the severe enactment relative to the revocation of a license by the bishop; summarily, and without process. Donatives, perpetual curacies, and parochial chapelries, come under the denomination of benefices; and the jurisdiction of the bishop or archbishop is to ex-

tend, in regard to licenses, to peculiars, and places exempt. The jurisdiction given to the bishop, by the Act, precludes all other jurisdiction; saving only his Majesty's prerogative. Penalties are to be recovered by monition and sequestration. The Act extends not to Ireland. A curate, by this Act, must reside, except in particular cases, on all benefices of the value of 300*l.* per ann. having a population of three hundred souls; and on all, whatever be their value, having a thousand souls in population. Where the duty is not sufficiently performed, the bishop may either require a curate to be appointed, or appoint one himself; fixing a salary, and enforcing the performance of divine service, conformably with the law.

XV. The license of a curate had been hitherto considered as his protection and security, even under the death of the incumbent; unless the successor should choose to undertake the whole duty. Doctors Swabey and Adams, however, (A.D. 1808) delivered it as their opinion, that every license ceases on the death of the nominating incumbent; and that the succeeding rector or vicar may nominate any other clergyman to the cure, and claim a license from the bishop. But this has never been tried in court; and the opinion of counsel is, happily, not law. It is earnestly to be wished, for the sake of these lowest labourers in the vineyard, that other D. C. L.'s may hold a different

opinion; a thing so common among doctors, that it may be styled Doctors' Commons.

NOTE.—"At our last periodical meeting," says his Lordship, the Bishop of London, "I had to call your attention to the alterations which had been made, by the wisdom of Parliament, in that part of the statute law of the realm, which relates to the 'Residence of the Clergy, and the Maintenance of stipendiary Curates.' The Act which consolidated and amended the several laws which had been passed at different times, on this important branch of ecclesiastical discipline, has now been in action about five years, and has been found, by experience, productive of material benefit; whilst the temporary alarm, excited by some of its enactments, has proved altogether groundless. This, I conceive, is the true test of every legislative measure. The fitness of laws is not to be estimated by mere inspection of the letter, without constant regard, as well to the nature and end, as to the general condition and temper, of the society which they are designed to regulate. This observation, of singular use in appreciating our great constitutional laws, and our criminal and civil code, may be applied, with equal propriety, to this particular law; designed to improve and facilitate the administration of Church discipline. Considered abstractedly from practice, it may perhaps appear faulty. The powers, which it places in the hands of the bishop, may be thought insufficient in some respects and excessive in others. Yet I doubt, whether a nearer approach to theoretic perfection would be attended with corresponding advantages in point of fact. Many causes concur, on the one hand, to restrain the diocesan from the arbitrary use of his authority, and on the other to dispose the clergy to obedience; and thus the great ends of all government are tacitly obtained by a compromise, with no less effect, I believe, and with greater convenience to the parties concerned, than by exact precision in the framing of laws, and

rigid strictness in their execution. The most important duties of a clergyman,—the effective and adequate discharge of his pastoral functions,—can never be enforced by compulsion. Their efficiency depends on the temper and manner in which they are performed; and they derive their force, as well as their grace, from that liberal spirit of piety, which takes the direction of its movements from the rules of law, and the measure of its exertions from a conscientious sense of duty."

The materials of the consolidating statute (57 Geo. III. c. 99,) consisted of three great divisions. Of that relating to curates, an abstract has been given above. The next head restricted clergymen from farming beyond eighty acres, or trading beyond the keeping of a school, and the occupation of a glebe or home farm. And it is right, on more accounts than one, that the system of farming ministers should be strictly regulated. Its tendency is to secularize the clergy; to expose them to the temptations of lucre; to bring a minister among his parishioners in the character of a haggler, perhaps a frequenter of fairs and markets. While it thus removes the aspect of a spirit of holiness, elevated above the traffic and turmoil of this world, it withdraws the man of God and the preceptor, from his theological and intellectual studies, and brings him nearer to a level with the hinds he is called to refine and to enlighten. "How can he get wisdom that holdeth the plough, and glorieth in the goad? He giveth his mind to make furrows, and is diligent to give the kine fodder."—Eccles. xxxvi. 25, 26.

Lastly, this comprehensive statute inflicted certain penalties upon non-residents, in proportion to the periods of their absence; the same as the Act 43 Geo. III. But, in order to avert or diminish vexatious and quibbling prosecutions, it points out some cases in which a residence in houses, not strictly parsonage-houses, shall be deemed a sufficient residence

to exonerate the incumbent from the penalties of the Act; admitting of a dwelling within two miles of the church or chapel, where there is no suitable house, and where a residence of nine months in the year is performed. It states, in detail, the various persons who, from their offices or situations, are exempt from these penalties; being, principally, cathedral and university clergy, and officiating chaplains of different descriptions; but it deprives every clergyman of the benefit of exemption, who does not keep the house of residence in repair.

The Act prescribes the mode and circumstances, under which the bishop is authorised to grant licenses for non-residence; and superadds a discretionary power in the bishop to grant licenses in cases not enumerated, and to assign salaries to curates; regard being had to the value of the living, and to other circumstances. It next prescribes the forms and proceedings, by which licenses are to be applied for and granted; together with the subsequent duties to be performed.

Every application for license for non-residence must state, whether the party applying for it, intends to perform the duty himself; and if he does, where, and at what distance, he intends to reside; or, if he intends to employ a curate, he must state the proposed salary, with the intentions of the curate as to residence in the parish: or, if not, as to the place and distance of his proposed residence. Whether he serves any other parish, as curate or incumbent, or has any ecclesiastical preferment, must also be stated; and such application must also set forth the gross annual value of the benefice, in respect of which the license for non-residence is sought.

The profits of the benefices of non-residents, not obeying the bishop's monition to reside, are liable to sequestration; to be applied towards the payment of the expenses incurred, and the improvement of the benefice or parsonage-house, or the augmentation of Queen Anne's bounty. The Act then directs, upon pain of a certain forfeiture, those who are non-resident

by exemption, to make an annual notification, containing the cause of it, with certain other particulars; and then details the proceedings by which the bishop may enforce the residence, or punish the non-residence of unlicensed non-residents. And, to obviate the pretence of the house being in the occupation of others, all agreements for letting it are declared to be void; and the occupier, holding it over the time appointed for the return of the incumbent, is subjected to a daily penalty; but the incumbent is exempted from penalties during the tenant's occupation. The statute then restricts the amount of penalties, to be recovered under it, to the period of a year,—to preserve the clergy from the harpies of the law; it directs that notice of a suit shall be given, by the informer, to the bishop; and enjoins that the penalty shall be recovered by sequestration, and not by arrest.

CHAPTER XXVII.

BIBLE SOCIETY, AND PRAYER BOOK AND HOMILY SOCIETY.

Contents.

I. *Introductory Remarks on the Duty of distributing Bibles.*—II. *History of Translations of the Bible.*—III. *Alleged Limitation of the Powers of the Society for promoting Christian Knowledge.*—IV. *Origin of the Bible Society.*—V. *Its Principle of Simplicity and Comprehension.*—VI. *Remarks on giving the Bible without Note or Comment.*—VII. *Bibles in Eastern Languages.*—VIII. *Extension of the Society.*—IX *Mr. Twining's Objections.*—X. *Auxiliary Societies.*—XI. *Further Progress.*—XII. *Expenses.*—XIII. *Papal Alarms and Bulls.*—XIV. *Catholic Bibles.*—XV. *Strictures on Bible Societies.*—XVI. *Extravagant Speeches.*—XVII. *Illiberality.*—XVIII. *Unworthy Arts to obtain Contributors.*—XIX. *On the Necessity for illustrating Scripture.*—XX. *Naval and Military Bible Society.*—XXI. *Prayer Book and Homily Society.*—XXII. *Vansittart's Answer to Herbert Marsh.*—XXIII. *Operation of the Society.*

I. THE highest exertion of Christian charity is that which respects the souls of men. Temporal interests are important, but subordinate; and it will soon be all one, whether, during this our

short pilgrimage, we have been clad in rags or in purple,—whether we have fared sumptuously, or desired to be fed on crumbs. But he is the best benefactor, who diffuses divine truth throughout the world. He who communicates to the mind of an ignorant brother, the influence of our most holy religion, invests him in the possession of that good part which shall not be taken away from him.

Hence the duty and importance of distributing the Holy Scriptures; which are one grand means for the religious instruction of mankind. "All scripture," we know, "is given by inspiration of God; and is profitable for doctrine, and for instruction in righteousness." God, having made a revelation of his will, directed it to be generally studied: "Thou shalt write these my laws upon thy hand, and upon the posts of thy house, and they shall be as frontlets between thy eyes; and thou shalt teach them to thy children, and talk of them, in the house and in the way." The Jews literally complied with this injunction. No book was so often transcribed, or so widely circulated, as the law of Moses. Wherever there were Jews, there was a synagogue; and wherever there was a synagogue, there was, at least, one copy of the law. After the Babylonish captivity, there were Jews in every city under heaven: and Moses was read in every city. That diffusion of the Scriptures, which God enjoined under the old dispen-

sation, must be so much the more intended under the Gospel, as the scheme of the Gospel is more valuable in its announcements, and more extensive in its application. God, having provided the instruments of religious instruction, has imposed on man the duty of employing them to the best advantage. He who commanded his Apostles to preach, or expound, the Gospel to all nations, must needs have intended their text book, the written Gospel itself, to accompany them. And this duty is more imperative in modern times, when the communication between countries, and the invention of printing, and the general diffusion of intelligence and education, have rendered it the more easy. That which was done, miraculously, with respect to the oral circulation of the Gospel, on the day of Pentecost, can be now humbly imitated in regard to its written circulation. A Christian ministry, besides being necessary for the performance of those functions, which they alone, by the appointment of Christ, can perform, step in to follow up these preliminary instructions,—to explain what is difficult, and enforce what is plain. It is written, "how shall they believe, unless they hear; and how can they hear without a preacher?" but what advantages has the preacher, who carries his book of elements in his hand, or sends it before him, like the Baptist in the wilderness,—"A voice crying, prepare ye, for the kingdom of heaven is at hand."

Philip found his way pioneered to the heart of the Ethiopian, who was reading in his chariot a passage of Isaiah. On the other hand, the preacher being a fallible, and sometimes a designing being, might with a garbled Scripture support erroneous opinions, and deliver for doctrines the commandments of men. He might, like the Pharisees of old, or the Papists of modern times, make the word of God of none effect, through his traditions. But when the Scriptures are generally circulated, every man has in his own possession the key of knowledge; and, however incompetent he may be to expound, without aid, the written word, for himself, he can judge whether the oracles of truth are fairly unfolded; whether the WHOLE counsel of God is made known to him.

II. We are assured by Chrysostom, that by the middle of the fourth century, both the Old and New Testaments were found in the Syrian, Indian, Persian, Armenian, Ethiopic, Scythian, and Samaritan characters; and from that time, various countries, as they have been converted, have received translations of the Scriptures in their own tongues. The first Anglo-Saxon translation of the Gospels was that published by the venerable Bede, in the beginning of the eighth century; which was followed by Wickliffe's, Tindal's, and other English Bibles. The British Islands have long had Bibles in Welsh, Irish, Gaelic, and Manx; and the wants of our Indian

possessions procured translations, in the early part of the last century, into the Malay and Malabar, the Tamul and Telinga tongues. Carey, a Baptist Missionary, at a later period, translated the Bible into Bengalee.

Nor was the Bible rendered into these different languages, only for the use of the preachers, or of the rich and learned. It was the principle of the Reformation, that the Scriptures should be in the hands of the common people; and the Society for promoting Christian Knowledge, acting on that principle, led the way in distributing them among the poor and the young; while it awakened the sympathies of Christians to the wants of the multitude in foreign lands.

III. In the year 1799, the notice of this Society was attracted to the scarcity of the Holy Scriptures in Wales; and ten thousand Welsh Bibles, ACCOMPANIED WITH PRAYER-BOOKS, were accordingly circulated throughout the principality. This liberal grant, however, proving inadequate to the wants of the people, an independent society was formed, for the more general dispersion of the Scriptures. It was urged, that the Society for promoting Christian Knowledge, having miscellaneous objects in view, was unable to exert a competent force in this particular direction; which seemed of sufficient importance to occupy an undivided aim, in a world whose population is estimated at nine hundred millions. Be-

sides, that society, being composed exclusively of churchmen, and propagating Christian knowledge only as connected with the Establishment, must necessarily be more limited, as to its members, its means, and its powers, than an association would be, established on a broader basis, and contemplating Christianity in that general view, in which all, or nearly all, descriptions of Christians might unite. Such an union, it was further contended, would mitigate the animosities betwixt different denominations,—would draw them together with a common tie; and, if they could not cease to differ, would induce them to differ with love.

IV. On these principles was founded the British and Foreign Bible Society. It is generally acknowledged, that had this institution been wholly foreign, and not British, it would have been hailed and supported with greater unanimity*. The Society for promoting Christian Knowledge was competent to supply the home demand; and it would have been better, had their domestic labours been left undisturbed by an institution bearing the aspect of a proselytizing enemy. The support given by the Church to the Naval and Military Establishment, amply shows, that it would

* This is allowed by some of the warmest friends of the Bible Society. See Basil Woodd's Sermon, at Aylesbury; Appendix.

have concurred with the general Bible Society, had the object been simply a translation of the Scriptures into all languages of the earth, in which they are not already published.

To this there could have been no objection, had it been conducted without speechifying. Churchmen, considering the vast field of the world, and the little way a society, with miscellaneous objects and disproportioned means, could go in providing for the spiritual wants of nine hundred millions of immortal souls,—would almost unanimously have rejoiced in so extensive a scheme of good, and lent their countenance and aid in distributing the oracles of truth, for the conversion of Jews, Turks, infidels, and heretics; and bringing the uttermost parts of the earth into the heritage of the Lord and of his Christ*.

* "It is impossible, in truth, to contemplate the yet small space occupied by Christianity on the map of the earth; or to consider the horrid idolatries and superstitions in which so many countries are plunged; to look at Asia, the cradle of the Gospel; to behold in Pekin nine thousand infants annually exposed to death; in Bengal, in one district, seventy widows immolating themselves, in one year, on the funeral pile, and leaving one hundred and eighty-four orphans; at Juggernaut multitudes flinging themselves before the car of the idol, to be trodden to death as willing victims; and throughout Hindostan, many miserable creatures vainly seeking eternal life, by suspending their bodies on iron hooks, falling from a height on spikes, living on a bed of sharp points, or binding themselves before fierce fires; it is impossible, I say,

V. At the first public meeting, March 7, 1804, three secretaries were appointed: Mr. Pratt, for the interests of the Established Church; Mr. J. Owen, for that of the dissenters; and Mr. Steinkopff, for foreign affairs. Having thus aped Government in the Secretary of State's department,

to contemplate these horrors, without bidding God speed to every attempt at mitigating them, by dispelling the darkness in which they originate.

"And when we consider what were the spiritual wants of various Christian countries, prior to 1804, which other societies were slow in supplying, and could not efficiently supply; when we remember, that in Iceland, a Bible was not to be had for money; in Germany,* South America, many parts of North America, Persia, Ceylon, the wants were very great; that in Ireland, in the south, not one third of the Protestant families had Bibles; that in Jersey, a Bible was not to be procured in the island; in Scotland, where the Gaelic was spoken, not one in forty had a Bible; and that in Wales, for three hundred and fifty thousand people, speaking the Aboriginal language, no copy of the Scriptures had been printed for thirty years, previous to 1793;" we may admit, that, so far as respected the circulation of Bibles, every where but in England, the Church of England Society ought to have rejoiced in the rise of such an auxiliary.

Now the Bible Society proposed the correction of these evils, in various ways; first, by promoting the establishment of kindred associations throughout the world; secondly, by printing the Scriptures in different languages; thirdly, by the circulation of Bibles and Testaments; and fourthly, in supplying sums of money for the promotion of all these objects. —Short Account of the Bible Society, and Owen's History of the Bible Society.

and displayed on their seven hillocks, their aspirings after the empire of the world, they showed what influence they were willing to give to the Established Church, by the formation of a committee of thirty-six laymen, six of whom were foreigners; and an equal proportion of churchmen and dissenters: so that twenty-one foreigners and dissenters can out-vote the members of the Establishment,—a most dangerous engine, both in a political and religious view. Lord Teignmouth was elected president of an institution which proposed to spread its patronage from *shore* to *shore;* and a prospectus, embracing both the object and principles of the society, was laid before the public. Its object was stated to be the circulation of the Scriptures, without note or comment, throughout the united kingdom, and the printing of them in foreign languages. Its principle, deduced from its object, was comprehension; and the sum of the matter was inviting the concurrence of every denomination of Christians.

VI. On the boasted circulation without note or comment, some passing remarks may be offered. That this can preserve an heterogeneous body of men from squabbling with one another, can readily be conceived. But it is not quite so obvious what advantage accrues to the poor from obtaining a Bible, without a comment, which a comment is requisite to explain. If it will instantly receive a

comment from the ignorant mind or enthusiastic fancy of the reader, or perhaps from the weak or warped judgment of an illiterate or heretical teacher, why should it not be circulated with a rational and approved comment, which should preclude error, and give stability and consistency of principle, in the first instance?

"The Apostles," says Mr. Nolan, "first planted the church, by preaching and catechizing, and then supplied a Bible; the modern society is to make the Bible the means of forming the church, and cares not whether that church shall assume the form of correct Christianity*." It broad-casts the grain ere the soil is prepared; puts the cart before the horse; and even sends books to savage countries, before it has found readers, or made understanders. The POWER of the Bible to make men wise unto salvation is undisputed; but no allowance is made for the perverseness of the human understanding. These enthusiastic distributors act as if they had never heard of those who wrest Scripture to their own destruction; as if they had never heard of a Bible-mad body of men, "who put their sovereign to death, and brought an example of a king with a hard name out of the Old Testament†;" as if they had never heard of a more distinguished personage, who can

* See Nolan, p. 7. Norris on the Bible Society.

† See Ellis's Letters, 1824.

clothe himself as an angel of light, and cite Scripture to suit his purpose; seeing, in the elegant language of a Cambridge University preacher, "he was up to *that*."

"O, but we must add no comments, lest we destroy unanimity." But churchmen ought to consider, that this boasted unanimity will rest with the society alone; for, as to the people, the plan will only tend to multiply sects and differences; the greatest evil under which the Church labours —the very reverse of unanimity.

There is much froth in the lauded liberality of those churchmen, who link themselves in union with dissenters. While the great body of the Church get nothing but abuse, these coadjutors themselves will be circumvented in the end, and outwitted by their dissenting helpmates. The respectability of dissent is recognized; the way to dissent is smoothed; the evil of schism is melted away to nothing, and fresh wounds are inflicted on a bleeding Church. Controversy is introduced into the Church, and it becomes a house divided against itself; and all this, for what? truly, that one little part of it may live more amicably with dissenters. And the great body of the orthodox clergy are hooted as illiberal, because they have an opinion of their own; not because they refuse to give the Bible, but because they will have their own way of giving it.

O blessed state of peace and unanimity! Run-

ning mad upon the advantages of uniting with dissenters, we forget the mischief and misery of disunion among ourselves. The dissenters, however, know this well; and know, too, how to reap their own advantage from it. They have placed a brilliant vision before us; and while we are dancing after it, they are working their own ends. While they talk of simplicity, comprehension, unanimity, and the Bible, may not their real object be to consolidate the dissenting interest, and to strengthen it by a party from the Church?

This new principle of unity is altogether different from that proposed by the Bible itself. The Church which our Lord founded was to be "*one body;*" but that one body was to have "one faith*;" neither was there to be any schism in that body †. But this new plan of unity, combines all diversities of faiths, and deems schism no ground for exclusion.

"St. Paul," saith Bishop Latimer, "hath said, 'Be of one mynde;' but he addeth, 'according to Jesus Christ,' that is, according to God's word; therefore, St. Hilary had a pretty saying, 'It is a goodly word, peace,—and a fair thing, unity; but peace ought not to be redeemed by loss of truth.'‡"

* Ephes. iv. 4, 5.

† 1 Cor. xii. 25.

‡ Sermon on Matt. v.

Let the Church then, at least, secure, by a comment, the instruction of its own members, and see that that comment shall be the prayer-book. Such were, some years afterwards, the views entertained by Herbert Marsh, subsequently Bishop of Peterborough, in a sermon preached in St. Paul's. He discerned in the system of generalized Protestantism, which the Bible Society and the Lancasterian Society were pursuing, under the plea of liberality, a covert danger to those peculiar principles, which constituted the rational creed of the Established Church.

But after all, is the Bible really distributed, by the members of this society, without note or comment? There are various ways of making notes and comments; and if the depôt of distribution be the sectarian chapel, or the distributors a body of active, proselytizing dissenters, it little matters that the Bibles have no illustrative observations. Though there be neither speech nor language, their voices are heard amongst them. But, indeed, there is generally an oral, though there be no printed comment. "There is the Bible; and wherever you meet any difficulties, you will never get them solved in the Church; you will have them all solved in Rowland Hill's chapel, or at the Tabernacle, or at the Foundery; at any place, in short, where *the Gospel* is preached." A committee-man of the Bible Society, in Leeds, was a Wesleyan, and had the bills of his business

stamped with the portrait of Wesley; on the inside cover of every Bible he distributed, this portrait was carefully pasted. Who shall talk, after hearing this anecdote, of Bibles without note or comment?

VII. An "Oriental" sub-committee directed their attention to China; where three hundred millions of idolaters sate in the shadow of death. The funds, however, were yet too scanty to afford the printing of a Chinese Bible; and, therefore, not to lose what was practicable, in what was hopeless, the committee narrowed their view to British India; and opened a correspondence with the Baptist missionaries at Serampore, through the Padres Brown and Buchanan. In the mean time, the general body obtained a footing on the continent of Europe; and sought the formation of Bible associations in different countries, auxiliary to the parent society. The Protestants at Nuremberg, and the Catholics at Ratisbon, first received the benefits of the institution. Berlin formed the first large society abroad, and Glasgow, Dublin, and Birmingham, set the example at home. The parent society at home had already distributed twenty thousand Welsh Bibles, and were printing a Gaelic Bible for Scotland, and Testaments in Spanish and French, for the use of our prisoners of war.

VIII. The third year opened a connection with the Russian empire; to the Asiatic provinces

of which were dispatched the implements for printing five thousand Arabic Bibles. Ships were laden with cargoes of Bibles, for the use of St. Domingo, North and South America, the Cape of Good Hope, and New Holland; and while the slave, the colonist, and the convict shared afar off the warm regards of benevolence, the prisoner was not neglected at home.

IX. An alarm, excited by Mr. Twining, lest the society, by interfering with the religion of India, should affect the stability of our empire there, impeded, in some measure, the plan for enlightening that land of thick darkness. It would seem enthusiastic to advance the sentiment, "Perish our empire, and live Christianity;" but, happily, there is no occasion for this alternative, and the people of England were speedily convinced that their fears were groundless. In India, however, this suggestion induced the Government to withdraw their countenance from the translation of Scripture into the oriental languages. A further blow was given, in 1807, to the spiritual interests of India, by the reduction of the College of Fort William. To remedy this evil, a "Christian Institution" was formed, for promoting the work of translation, and received from the parent society a remittance of 1000*l.* The corresponding society, formed at Calcutta in 1809, instituted the Bibliotheca Biblica; which was shortly

filled with versions of the sacred volume, in all the languages of Hindostan.

X. In 1811 was established, in Calcutta, the first auxiliary society; and the Scriptures were dispersed among the natives to a great amount, especially at Tanjore and Tranquebar. But the perseverance of the society was tried by a reverse of fortune, in the loss of 10,000*l.* by the burning of their printing establishment at Serampore: nor less in the deaths of Brown, Henry Martyn, and Dr. Leyden, each of whom had assisted in the work of translation. But as these disasters failed to chill the zeal of the Calcutta society, neither did they prevent the formation of another auxiliary association at Columbo, in Ceylon, nor the dispersion of five thousand Cingalese Testaments. In 1814, a new auxiliary accrued at Bombay; while Mr. Morrison has translated the Gospels into the difficult language of China. Since that period, the same gentleman has completed the Chinese Bible.

In 1817, these auxiliary associations were distributing, in great numbers, versions of the Scripture in the Armenian, Malay, Cingalese, Tamul, Dutch, English, Portuguese, and Chinese languages. The latter were eagerly read by the Chinese, at Java, Malacca, Penang, and Amboyna.

Having taken this connected view of the Bible

associations in the east, we return to Europe; where, in 1808 and 1809, war intercepted communication with the Bible societies on the continent. Bibles were, however, printed at home in the English, Welsh, Italian, Portuguese, ancient and modern Greek, Dutch, and Danish tongues. The English jails were supplied, and a Spanish Testament was given to every captive Spaniard, on his release. At this period, the western continent caught the flame, and established a society in Philadelphia, in connection with the parent institution. A new æra in the history of this British and Foreign Bible Society arose in the foundation of two regular auxiliaries at Reading and Nottingham; the first fruits of an abundant harvest. We believe that these *auxiliaries* belong to the verb "to be," while the parent establishment is the grand "to have."

In 1810, a German Bible was printed at Basle, a Polish one at Berlin, and a Lapland one at Stockholm. The cause was gradually spreading in Russia, Germany, Sicily, and Malta. Bohemian, Swedish, Polish, Laponese, Finnish, Greek, Italian, Maltese Bibles were distributed largely, and joyfully received.

XI. In 1813, one hundred and thirty-eight auxiliary societies poured in their tributary streams; and the annual income of the association exceeded 50,000*l.* This enabled them to send grants abroad; even one of 500*l.* to the society of

St. Petersburgh, though supported by the Emperor Alexander. Thus, wherever there is either war or peace, England "pays the piper.' "*Quidquid delirant reges, plectuntur Achivi.*"

Amsterdam and the Netherlands, after a long Dutch deliberation, followed in 1814; when the thermometer of the parent society's funds rose to 87,000*l.* The Russian Societies prepared versions in ten languages; and, in 1816, the general revenue was 100,000*l.* and the issue of Bibles two hundred and fifty thousand copies.

XII. A good deal of the immense sum contributed was expended in tours, both at home and abroad. Mr. Pinkerton made a tour in Russia, of seven thousand miles; Mr. Steinkopff took a trip to Germany, and visited his father and mother; other travellers were dispatched through Sweden and the Levant; while at home, wherever an auxiliary, or district ramification shot out, the secretaries jaunted up and down, from one end of the kingdom to the other, in the pleasantest manner imaginable, for the purpose of making speeches *."

* The following items of expenditure show how money, subscribed for the picture, goes in furnishing out the frame. The income, in 1819, amounted to 99,536*l.*; of this was expended:

In the Chinese Bible £1000
Travelling Speechifiers 944

It is not, however, our purpose to travel about the world, detailing the operations of this society in different countries. For these we refer the reader to the elaborate history of Mr. Owen, of Fulham; a man of splendid talents, and exactly in the right place as a secretary to the Bible Society; no man having been ever more capable of making a speech and a panegyric out of nothing; of spinning a slender thought into a golden thread, or imparting a fresh gloss to a worn-out theme.

XIII. The Catholics in Germany having received with avidity one hundred and twenty thousand volumes of the Scriptures, the Roman Pontiff took the alarm; well aware, that if the cloud of ignorance were dispelled from the human mind, the cloud of incense would cease at the shrines of superstition; and if the people could once obtain a peep at the Bible, that his perversions of it would be utterly blown-up. In a rescript to the Archbishop of Warsaw, he spoke

Paterson, at St. Petersburgh	328	A good thing and
Ditto	262	cheap travelling.
Henderson, a traveller	320	Ditto.

Reports printed	£2049
Ditto	1342
Monthly extracts	659
Total ...	£4050

with commendation concerning that prelate's opposition to Bible societies; while he issued a monitory brief to the metropolitan of Russia, censuring his encouragement of them. Bulls issued to the sovereigns of Austria and Bavaria, and several others, while they indicated the restlessness of his alarm, displayed the feebleness of his power; for advocates for Bible societies abounded, in France, Germany, and Switzerland. His thunders were innoxious, and his anathemas were despised.

XIV. By way of an awkward compromise with the enlightened Catholics, the Papal agents pretended that the approved version of the Bible was incorrect, and put forth an edition of the Douay Bible with the Rhemish Testament; of which Professor Hey and Dr. Kenny have amply exposed the unfairness*. But were it ever so perfect, it consisted, we believe, of nine volumes; a cheap and portable publication truly, very accessible to the earnings of the poor, and very likely to find its way into their cottages†.

* It is calculated to cherish violent animosity towards Protestants. "Even truth, out of their mouths, is the howling of wolves. The devil, acknowledging our Saviour to be the Son of God, was bidden hold his peace."

† In the end of the year 1819, the auxiliary and branch societies, in the united kingdom, amounted to six hundred and twenty-nine, exclusive of Bible associations. The total expenditure for the fifteen years since 1804, was

The auxiliary and branch societies and Bible associations in the British dominions are now (1824), auxiliaries 302, branches 622, Bible associations about 2000; in all 2924. Of these associations, above five hundred are conducted by ladies. The society has issued, in Great Britain, 1,544,352 Bibles, and 1,897,080 Testaments; in foreign parts, 178,899 Bibles, and 631,134 Testaments; making a total of 4,225,365. The society has granted about 45,750*l.* for purchasing and distributing, by societies and confidential agents, on the continent, Bibles and Testaments in the French, German, Swedish, and Danish languages; the number of which may be fairly estimated at 300,000, which increases the issue of Bibles and Testaments to 4,552,365. Not less than 1,164,963*l.* 15*s.* 4*d.* has been expended, from the commencement of the institution. In foreign parts the number of Bible societies and associations, in friendly connexion with the British and Foreign Bible Society, is upwards of 1000; making the number of societies 3924. The foreign Bible societies have

704,084*l.* 4*s.* 9*d.* The total amount of Bibles and Testaments distributed, during this period, was as follows:

	Bibles.	Testaments.	Total.
In England	957,759	1,173,749	2,131,508
On the continent of Europe	53,200	276,800	330,000
Printed by societies in connexion with the British and Foreign Bible Society	426,320	393,000	819,820

distributed 1,281,269 Bibles, and 1,110,045 Testaments; making the number of Bibles and Testaments, printed or printing, and nearly distributed, since the formation of Bible societies, 6,943,697. The printing, translation, and distribution of the Scriptures, in whole or in part, have been promoted by the British and Foreign Bible Society, either directly or indirectly, in 140 languages and dialects, viz.: in re-prints 43; re-translations 8; languages and dialects, in which the Scriptures had never been printed before the institution of the society, 88; new translations in progress, 43.

This institution boasts of monarchs, nobles, prelates, warriors and statesmen, as its members. On the continent, France, Switzerland, Germany, Norway, Sweden, Iceland, have societies, and auxiliaries, and branches. The United Netherlands Society has fifty auxiliary institutions, the Prussian thirty-eight, the Russian two hundred. In America there are six hundred and thirty-nine ramifications, in connexion with the parent society.

XV. This "splendid and delusive" scheme, as it has been termed, for circulating the Bible, without note or comment, has been assailed and defended with much warmth. Marsh, Norris, Nolan, and Kenny, have seen in it only a subtle and covert attack upon the Establishment; while Milner, Dealtry, Cunningham, Lord Colchester,

and Lord Liverpool, hail it in hyperboles, as the dawn of the Millennium*.

The Bible Society, professing to unite all descriptions of Christians in one golden chain of love and bond of co-operation, is, in its constitution, all to the disadvantage of the Church, and all to the gain of the sectarists. The Church ministers are in possession of the Establishment; they have nothing to gain, and every thing to lose, in a temporal point of view. The dissenters have every thing to gain, and nothing to lose. The Church ministers, like the cattle within the field, have no further incitement, their tendency is to rest in contentment; the sects, like the cattle excluded, are stung by all the stimuli of jealousy and hunger, urging them to labour earnestly to get in. Now when these two parties are brought together, the one is simple in its motives and designs; the other has two-fold views. The one comes unsuspiciously to the proposed conference; the other wears arms beneath their cloaks of peace. The churchmen are the Sabines who, relying on the honour of a convention, think but of a public game; the sects

* Mr. Nolan's motto, from St. Cyprian, is peculiarly happy. "Facilior cautio est, ubi manifestior formido est; et ad certamen animus ante præstruitur, quando se adversarius profitetur. Plus metuendus est, et cavendus inimicus, cum latenter obrepit, cum per pacis imaginem fallens, occultis accessibus serpit."

are their treacherous neighbours, prepared to take away their richest treasures. Such at least may be supposed the disposition, the bias, of the two parties.

Opposition is always more on the alert than ministry; the besiegers exceed in activity the besieged. Hence, in a Bible society, composed of churchmen and dissenters, the latter contrive to place themselves in all the situations of real influence; not, indeed, in those of ostensible dignity; for, as a decoy, and with a show of liberality, the parish minister is voted into the chair, and his wife is a lady patroness; but into those offices where the distribution of the Bibles, and the appropriation of the funds are concerned, show me an instance where he is not superseded by a dissenter; unless, indeed, he be an Evangelical minister. It will be said, and it is true, that this is partly his own fault; for, as a churchman, his bias is to give his money and his countenance, and to trust the appropriation to zealous persons willing to undertake it; but by reason of that very bias, his connexion with dissenters is to be dreaded. Yet the fact is mainly to be traced, after all, to the bias which actuates *them:* partly a zeal for the Bible society, partly a compassing of heaven and earth to make a proselyte, and, perhaps, in a small degree, hostility to the Established Church.

And now, bring the churchmen and the dis-

senters together on a platform; either at the general meeting, or at an auxiliary or a branch anniversary. How great is the loss of the Church, and the gain of the sectaries! What does the Church virtually give up, when her bishops sit down to a reciprocation of compliments with a body of teachers, whom they ought, certainly to treat with toleration and with charity, but never to acknowledge as ordained ministers? Does she not surrender a most important outwork? nay, lay open the citadel itself? Does she not relinquish, as desperate, the Apostolical succession? give up the main argument on which her claims to establishment rest? narrow her preeminence to the doubtful cast of chance; or to the changeful, and questionable title of a worldly expedience? Is not this to throw up her cards, when the game is now in her hand? And let not this handful of bishops be too certain, that the compliments paid to their liberality are not hollow; and are not designed, at least, to fling a sweeping aspersion on the general body of the church; the seeming propping up of a buttress by those who are undermining the entire building *. Let them take heed, that at a certain dinner of the sectarian

* The Archbishop of Armagh formally withdrew from the Bible Society in 1823; assigning, as a reason, its entire departure from the principles with which he had been assured it set out.

ministers, provided on the first Wednesday in May, such jokes pass not as—"he spoke well enough for a BISHOP," "It is necessary to keep the BISHOPS in good humour."

On the other hand, what is the vantage ground of the dissenters? To be introduced on that stage, by a clergyman or a nobleman, as the Rev. Dr. Townsend, or the Rev. Dr. Raffles; and to make a long mongrel harangue, speech, sermon, and prayer, which bishops, and nobles, and princes of the blood sit still to hear;—this is, to be drawn forward into a consequence which, some years ago, their most sanguine ambition could never have dreamt of. To recognize these St. Andrew's doctorships, is to dishonour our own Universities; where, with a great sum and after many years, a man obtains this freedom; and it is questionable, whether any London regularly-bred physician would acknowledge Dr. Eady on such equal terms. But all this is nothing to sanctioning the title of Reverend. There were no such reverends for one thousand five hundred years.

In the precious harangues to which we have alluded, we are told, that to distribute the Bible with a comment is to add what is human to what is divine. Why then do these persons preach? We hear the enemies of the Bible association reviled; by which we are at no loss to discern, that the Bartlett's Buildings Society, and the orthodox

clergy, are meant. We hear, in the auxiliaries, an affected regret that the parochial clergy are not present; which is well understood as a reproach. We hear a prayer offered, that God would awaken and bend their hearts; which thrusts in the Calvinistic doctrine. And though, professedly, all peculiarities are there suppressed, Popery, as though it were not a branch of Christianity, comes in for plenty of hard blows. Unitarians and Trinitarians, Calvinists and Wesleyans, unite in most harmonious concert; but poor Catholicism has no quarter, even from those who, at other times, and for other purposes, swell the cry of Catholic emancipation.

To the dexterity of dissenters, in procuring the appointment of their own most active and proselytizing members to the secretaryships, and treasurerships, of the auxiliary associations; and to the command of a majority in the general committee, as operating to the disadvantage of the Establishment, we have already adverted. But why, it may still be asked, are not churchmen on the alert to anticipate dissenters in these manœuvres? I reply, once more, it is not in the nature of things, that they who defend, should be equally stirring with those who assail. There is a sense of security, which constitutes a *vis inertiæ* in the task of preservation; there is a hunger, there is an envy of those in possession, which pours vigour into

the exertions of those who have an object to gain.

The Bible Society, then, is—we will not say a plan—but an infallible means, for depressing the Church and elevating Dissent; till, first, a perfect equality shall prevail; and then, the more stirring shall oust the more quiet.

It will be satisfactory to know whether the Bible associations supply those establishments, where orthodox chaplains are retained, and where the gift cannot be followed up by personal visitation and counsel. Can this be shown in a single instance? Can it be shown, for example, with respect to the St. Pancras Workhouse, or the Middlesex Hospital?

But waving these objections to Bible societies, and admitting that their foreign charity would even cover the sin of their domestic intermeddling, a minister of the Church will beware how he takes a decided part in this or any other controversial matter, wherein good men may differ, and where the opinions of many among his respectable parishioners are warmly ranged on the opposite side. He will think the evil of offending a number of his hearers and communicants, and of kindling a flame in his parish, greater than that of his remaining neutral. When his mind is poised between two opinions, this consideration, like the sacrifice of Elijah, might suffice to fix his decision.

XVI. Many of the speeches delivered in this society, and its auxiliaries, have been extravagant, and many have bordered upon blasphemy. "It is in mechanics, a machine whose lever is the diameter of the globe, and fulcrum the word of God. It is in optics, a spiritual lens, made by the Almighty, to collect the scattered rays of opinion into one focus. It is in hydrostatics, and in extatics, a fountain fed by a thousand auxiliary streams. In magnetism, it is to work wonders, and, in fact, to be an animal magnetism; to change the polarity of the needle, and to excite mutual attraction among bodies that had hitherto repelled each other. In astronomy, it is to be the centre of attraction to all the different systems of the religious world*." It has been termed a new Pentecost; the standard lifted up by the Son of Jesse; a counteraction of Babel; a tree of life, whose leaves (a miserable pun) were for the healing of the nations. Revelation, xiv. 6. has been applied to it, with adaptation more dexterous than correct: "And I saw another angel fly in the midst of heaven; having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and tongue, and kindred, and people."—This angel is the Bible Society.

XVII. Added to this, there is no small share of illiberality in the comments made on the clergy,

* See Cotterill's Speech at the Potteries.

and other respectable individuals, who, from conscientious motives, decline attending the meetings. They are compared to Paul, when he encouraged the stoning of Stephen; and many a significant prayer is put up for the dropping of the scales from their eyes. This said prayer is the two-edged *sword* in the *hand* of these orators, flaming with zeal, and biting with sarcasm, while the praises of God are in their mouths. "The friends of revelation offer themselves willingly," say the committee of a Bible society; "but we will ask them who refuse to join us, 'Why came ye not up to the help of the Lord, to the help of the Lord against the mighty*?'" Thus all who refuse to perch upon these branches, are not friends to revelation. And Rowland Hill brings up the rear, with his, "So, here we have coronets, but no mitres;" and his liberal question, "Do the clergy hate that book, which they are compelled to read?"

In the same strain, the church-wardens of Ipswich, having refused the use of *the church* for the debates of the Bible society, were stigmatized by the Rev. J. Owen, the secretary to the parent institution, as worthy of obloquy, and contempt, and execration: of being trampled on and despised, like the wretched slaves, that swell the proud triumph of the conqueror†.

* See Norris, p. 279; Kenny, p. 430.

† Norris, p. 300, 401.

In short, those who join not this body are candidly represented as enemies to the Bible, and to the illumination of the people. But all this is exceedingly unfair. The most of these calumniated characters are subscribers to Bartlett's Buildings, and patrons of national schools. They will disperse light, but in their own way; they will instruct with the understanding, as well as with the spirit; they will have a zeal according to knowledge; they will distribute the Bible, but with the comment of the liturgy.

XVIII. Delicacy prevents most ministers of the Establishment from thrusting themselves into private houses and kitchens, to solicit contributions, and to ask, Who wants a Bible? They will go when they are sent for; they will give when they are asked; but they regard not as a duty, that gratuitous obtrusion which violates the sanctuary of domestic life. The task, then, falls into lay hands; and is performed by dissenters, through their active and proselytizing zeal. It is of no use to say, this is the fault of the Church. Churchmen cease not to be gentlemen, in being Christians.

The members of these auxiliaries go too far, in begging pence from mechanics and maid-servants; when they ask for the price of that which these poor people "lay out in supporting what is called a creditable appearance *."

* See "Short Account of the Bible Society." Hatchard.

Neither is it at all delicate, or modest, in young misses, who ought rather to be "keepers at home," to gad from house to house, to intrude where they do not visit, in the form of a ladies' committee; to tamper with children and domestics, without the knowledge of the mistress and the mother; and all this, "often purposely and agreeably to instructions, when the master is out of the way*."

The printed circular of the Kentish Town Ladies' Branch, acquaints us, that ten thousand British ladies devote one hour a week to this *reserved* employment.

The best of it is, that the Bartlett's Buildings Society actually undersells the Bible Association; and these ladies now beg half-pence, with the strange argument, that a poor man values a thing the more, the more he pays for it.

XIX. "Holy Scripture," saith our sixth Article, "containeth all things necessary to salvation." But the enthusiasts of the Bible Society advance a very different proposition; namely, that the mere READING of the Bible is sufficient to supply men with all necessary Christian knowledge; to make them wise unto salvation. It was not so, even with respect to the old dispensation; "For Moses hath, of old time, in every city, them that preach him; being read in the synagogues every Sabbath-

* See Norris.

day." Acts, xv. 21. That is to say, the law and the prophets, having been read, were carefully expounded by the elders. The Hebrew word Darasch, applied to the discourse, signifies, to explore the sublime, profound, mystical, allegorical, and prophetical senses of the Holy Scripture. We read, that Christ taught in the synagogues, Matt. xiii. 54; nay, when a child, disputed with the doctors; and, afterwards, at Nazareth, that he stood up to read on the Sabbath day, and having recited the passage about his being anointed to *preach* the Gospel unto the poor, he closed the book and gave it to the minister, and sat down; and when the eyes of all were fastened on him, that he began his exposition, with "this day is this Scripture fulfilled in your ears." Luke, iv. 16. In like manner, when Barnabas and Saul came to Antioch, in Pisidia, after the reading of the law and the prophets in the synagogue, on the Sabbath day, the rulers said unto them, "Ye men and brethren, if ye have any word of exhortation for the people, say on." Acts, xiii. 15. Indeed, the nature and style of the prophetical writings required such an exposition; and if it was necessary that the learned Ethiopian should have some one to declare unto him of whom the Prophet Esaias spake, much more would it be to the Jewish populace, slow and obtuse of understanding.

But if it was the appointment of God, that

the people, under the law, should not have the Scriptures dealt out to them, at any time, unaccompanied by glosses and commentaries, we cannot doubt that he wills this, likewise, as a means for deliverance from erroneous conception, under the Gospel; for "it hath pleased God, by the foolishness of preaching, to save them that believe." 1 Cor. i. 21.

Now all this shows,—MORE than that the Scripture is intended to be publicly expounded to the people; since "how shall they believe without hearing, and how shall they hear without a preacher," (Rom. x. 14):—for this most sects will allow. It shows, moreover, that we are called upon, *at all times*, in putting the Bible into the hands of the common people, to furnish them with means of rightly understanding it; to teach them the use of that two-edged sword. And it is our bounden duty, as members of a reformed Church, professing a pure, and, as we trust, a correct doctrine, to couple the Bible with summaries of that doctrine, as keys to its right meaning.

The necessity for this precaution, indeed, is founded in the figurative language, and the mystical meanings of Scripture, on the one hand; and in the gross conceptions, the proneness to error, the illogical frame, the wild fancies of the unenlightened mind, on the other. Again and again we observe, in the New Testament, how apt the Jews were to mistake figurative for literal lan-

guage. "How can this man give us his flesh to eat?" "How can a man enter into his mother's womb again, and be born?" "Destroy this temple, and I will build it up in three days: and they said, it was forty-six years in building; but he spake of the temple of his body." "Our friend Lazarus sleepeth. Lord, if he sleep, he will do well." "Beware of the leaven of the Scribes and Pharisees. Howbeit, they understood not that by leaven he meant their doctrine."

In like manner, let any man pass an hour in a national school; let him try the notion of figurative language, entertained even by the more intelligent children, and he will speedily be convinced of the necessity for a wise guide through the intricacies of the sacred volume. By the Romans, many of them understand Roman Catholics; and 'tis odds but the Corinthians may have a yet more profane acceptation. Joanna Southcote read, that the devil was the prince of the air; and taking the words literally, immediately concluded, that the devil was the man in the moon; and that she, being the Lamb's wife in the Revelations, and having the moon under her feet, must needs also, by consequence, have the grand enemy for her footstool. If these things be so, in the nineteenth century, in educated and intelligent England, what must be the case in barbarous nations*!

* See the sanguinary perversion of the Bible by the old Puritans. Kenny, p. 71 and 224, &c. Mr.

The Scriptures, though one in their design, are not, like a philosophic treatise, digested into a regular system. They are a collection of books, written by different hands, on different occasions, and with various modes of expression. How is a poor man to comprehend and unravel all this? how to distinguish prophecy, type, allegory, metaphor, and literal meaning? how to make allowances for circumstances, manners, idioms, peculiar phraseology? Take one example. The Psalms appear, to uninstructed readers, to contain many uncharitable and even cruel expressions. That the Psalms are prophecies; that they relate to Christ and his church; and that the optative is an Hebrew idiom, expressing a declaration, and supplying the deficiency of the future tense, is a key which unlocks the hidden soul of harmony *.

Mr. Norris gives a singular extract from a sermon preached by a dissenting minister at Birmingham, who held forth the Bible Society as the glorious instrument of Providence for the destruction of Babylon; that is, according to his explanation, for the destruction of all established churches, including the Church of England.—Norris, p. 362.

* The following instances of naiveté in a national school examination, while they excite a smile, may elucidate the present subject.

1. "Whose *fan* is in his hand."—What was he to do with his fan?

Ans. To fan himself.

2. "Two women shall be grinding at the mill; one shall be taken, and the other left."—What does this mean?

Now, we do not mean that an authoritative edict is to force the people to mute assent to one interpretation; every man has the Scriptures in his hand, and may exercise his private judgment; but we do contend for the expedience and duty of supplying the common people, liable as they are to err, with helps to the formation of their judgment.

But very different is the principle, different

Ans. One shall be taken to heaven, and the other left a grinding.

3. "The seed of the woman shall bruise the serpent's head."—What does this mean?

Ans. She chucked seed at the serpent's head.

4. What is to repent in sackcloth and ashes?

Ans. To make a sack of the cloth, and to put the ashes into it.

5. Sprinkling with water being outward baptism, what is inward baptism?

Ans. Swallowing water.

6. In Acts, xxv. 3, what is laying in wait?

Ans. Sneaks.

Take now one instance of precious reading: Acts xxii. 26, "Take heed what thou doest, for this man is a woman." In reading the Economy of Human Life, a poor woman met with the passage, "The sun is not God, though his noblest image," and told her master it taught bad doctrine; having the assurance to state that the Son is not God.

Whimsical as these replies may seem, they proceed from the same unaided understanding of Scripture, which makes one lazy Christian not put his hand to the plough, lest he should be unfit for the kingdom of heaven; and another, hate both father and mother, from the same pious motive.

is the language of the Bible Society. "I rejoice in this principle of circulating the Bible without note or comment," said the Rev. J. Wardlaw: "but it involves another principle, which every Protestant must avow; that the Bible ITSELF is able to make men wise unto salvation. Trench on this principle, and you overthrow our altars erected to the God of the Bible; we inscribe on our society Ichabod, the glory of the Lord is departed from Britain; the Bible Society is no more." Such are the rhapsodies uttered in these speechifying clubs. "Thus," says Mr. Nolan, "are mankind first led to shake off their dependence on their teacher, and thence to shift it from the book upon their own fancies; till the Bible itself, as well as the ministry, is superseded, and dependence fixed on the internal light, not on the dead letter."

But a preparation of the soil, before throwing in the seed, is not less necessary in a moral view. To what purpose introduce Bibles, without previous culture, into Newgate, among felons who intellectually understand it not, and who, through immoral habits, would trample on it? I counted thirty-seven Bibles of the Society, in the window of one pawn-broker in Somers Town. Some well-meaning man had placed them in the cottages, but they were only regarded as the price of gin.

Let the Bible Society, then, boast of distributing the pure word of God. We would do the

same; but we would see also, that it shall be received, and that it shall not be perverted. We would correct a little of the swinish disposition, before we cast forth our pearls. We will illustrate the things hard to be understood, as much as possible, by our own tracts, and our own teaching.

The following happy illustration of the respective plans for the diffusion of religion, adopted by the Church of England, the Dissenter, and the Roman Catholic, is given by the Rev. Mr. Norris, p. 243: "The Church of England gives to the traveller the map of the country through which he journeys, and promises to assist him in the use of the map; at the same time showing her authority for so doing. The Dissenter gives the map, saying, 'Find the way as you can.' The Roman Catholic refuses to give the map at all, and says, 'Go as I direct you, and you cannot go wrong.'"

XX. The *Naval and Military Bible Society* was instituted in the year 1780, for circulating the Scriptures among the regiments and ships in the service of his Majesty. Thirty thousand Testaments, and as many Bibles, have been distributed by this institution, for the instruction and comfort of our brave defenders.

XXI. *Prayer-book and Homily Society.*—The vast and growing extension of the Bible Society; its resources; its acquisitions in numbers and respectability; its boasts of bishops, princes, and privy-counsellors, and the generalizing nature of

its views; filled the body of orthodox churchmen with alarms; and Dr. Herbert Marsh, afterwards raised to the see of Peterborough, became the Coryphœus of opposition. In an Address to the University of Cambridge, dated November 1811, he stated, that "We have two Bible societies: the one founded in 1699, and the other in 1804; that, patronized by the Prince Regent, the two archbishops, and all the bishops; this, having neither of the archbishops, and a very trifling proportion of the bishops. The members of the former, nearly five thousand, are exclusively churchmen; having testimonials of attachment to the constitution in Church and State. The members of the latter are partly churchmen and partly dissenters. The ancient society is a Bible society, and (what the other is not) a Church of England society likewise. In promoting Christian knowledge, it keeps in mind the doctrines which the members believe; and, therefore, it distributes the LITURGY along with the Bible, in its home circulation; for though it acknowledges the Bible as the fountain of religious truth, it knows that the waters will be clear or turbid according to the channel into which they are drawn; and believing that the doctrines of the Liturgy are derived from the Bible, it unites the one with the other for the sake of uniformity; an object not to be attained by the modern Bible Society, and inadmissible by the nature of its constitution; for

it not only consists of dissenters mixed with churchmen, but an equality of power and interest between these parties is the basis on which this modern society is built. In this constitutional equality, there is danger that the pre-eminence of the established religion should be gradually forgotten, and finally lost. Toleration is one thing, and encouragement is another. Religious discussions should not be encouraged, in a country where they are connected with political dissention. Churchmen ought not to augment the power of such a society, by throwing into its scale the weight of the Establishment. This is to divert the strength of the Establishment into a foreign channel, where the current may, at last, be turned against it. In supporting the ancient Bible Society, they are supporting the Established Church; but dissenters cannot be well-affected to the Church, or they would not be dissenters from it. They can combine to oppose the Church, but never to promote its interest. On the other hand, churchmen, by supporting this modern Bible Society, increase both the political and religious importance of dissenters; while, in a society composed mainly of dissenters, we can have no security, that indirect objects shall not be mingled with the ostensible and professed one."

XXII. This Address drew into the contest no less eminent an opponent than Mr. Vansittart, Chancellor of the Exchequer; who affirmed, that

in every committee the churchmen are equal in number to all the dissenters of different sects; so that the churchmen must, in every question, have a constant majority. He boasted of one Irish archbishop, five English and two Irish bishops; and affirmed, that the co-operation of churchmen and dissenters in religious matters, lessened both the political and religious evils of dissent. He vaunted, in the dashing style of the party, that the Bible Society had done more for Christianity, in seven years, than any institution since the Apostolic age; and flourished off with the declamatory sentiment, "If we cannot reconcile all opinions, let us strive to unite all hearts."

This was a pitiful and nerveless pamphlet. His Irish archbishop has since withdrawn, although another has headed the injudicious zealots in that country; and he makes but a poor marshalling of prelates. In saying the Church *must* have a majority, because they and the dissenters are equal, he must have known that he was advancing a sophism, and practising a juggle; if not (as Mr. Nolan proved) an entire mis-statement. But admitting it; the dissenters could unite against the Church; they could always be on the alert, and be always present; and after all, the churchmen, as this writer calls them, are but the half-and-half churchmen, too apt to be indifferent on very material points; to coquet with the dissenters, and to be cajoled by their flatteries. This was

too clearly proved by his own admission, or rather argument, that "in the Bible meetings, he could not distinguish who were churchmen and who were dissenters." "A noble panegyric," as Mr. Nolan replied, "where churchmen had rights to defend, on which dissenters were daily encroaching."

The Address of Dr. Marsh, however, produced a strong sensation; and led to the institution of the Prayer-book and Homily Society. Being unable to gainsay, with a good countenance, the arguments of the Margaret professor, those churchmen who patronized the Bible Society devised a dexterous "*vous avez raison;*" they confessed that something was wanting in the Bible Society, to obtain for it the cordial support of a churchman; but still unwilling to close with the ancient reputable Church society, they would have a fresh off-set to weaken it, and established this supplement in Salisbury Court. It is needless to state, that nearly all the subscribers appertained to the Evangelical Church party. But why the Prayer-book and HOMILY Society? Dr. Marsh had said not a word about the Homilies. The secret was this: the Homilies certainly do contain, agreeably to the thirty-fifth Article, godly and wholesome doctrine (a very humble pretension, and seeming to admit, that they are by no means perfect, or even unexceptionable), and necessary for THESE times; that is, particularly for the times

of the Reformation; for, Popery then occupying the field of vision, they depreciated, in strong terms, *meritorious* works; perhaps in stronger terms than might now be advisable, when the point of merit is settled; and the subject of dispute relates not to the *merit*, but to the *performance* of works, as necessary TESTS and FRUITS of genuine faith. These churchmen, then, knew well what they were about; they said, "Certainly, we shall have a Prayer-book society to elucidate the Bible, and a Homily society to elucidate the Prayer-book." Their first sermon was most appropriately preached by Mr. Cunningham, who expatiated on the advantages of recurring to first principles; an excellent notion, if applied to the Liturgy, which was composed by a multitude of counsellors, in whom there is safety, with a view to all times of the Church; but not quite so fair with reference to the Homilies, which, ere regular preaching was well understood, were intended to wean the people from the puritanical lecturers, and to correct the Catholic errors. Why recur to first principles about penances and indulgences, written in a language obsolete and almost unintelligible? Why; but to give colour to an extravagant running down of works? We well know what it is to depreciate the law generally; so that what is true, when the ceremonial law is in contemplation, shall be confounded with what is partly false, when applied to the moral law; for

though the moral law be no ground of justification, it is not, like the law of ordinances, abolished, blotted out, or nailed to the cross.

XXIII. This society has an annual sermon, and a meeting for speeches at the London Coffee House. The burthen of both is the same,—the needful. From subscriptions and the sale of books, this society boasts a revenue of nearly 2000*l.* per annum. Its issue of books up to 1818, was: Prayer-books 48,722; Psalters 5507; thirty-nine Articles 5229; Homily tracts, &c. separate 384,418; Homilies in folio 975, in octavo 376.

CHAPTER XXVIII.

BARTLETT'S BUILDINGS.

Contents.

I. *Society for propagating the Gospel in Foreign Parts.* II. *Society for promoting Christian Knowledge.*—III. *Objects. Charity Schools.*—IV. *Dispersion of Bibles, Liturgies, and Tracts.*—V. *Irish and Manx Bibles.*—VI. *Gaelic and other Translations.*—VII. *Mant and Doyley's Family Bible.*—VIII. *Remarks.*—IX. *Family Prayer-book.*—X. *Books and Tracts.*—XI. *Supplemental Catalogue.*—XII. *Missions: Scilly, Hindostan.*—XIII. *Missionaries: Swartz, &c. chiefly Germans and Danes.*—XIV. *Buchanan's Christian Researches.*—XV. *Calcutta made a Bishopric; Bishop Middleton.*—XVI. *Bishop Heber.*—XVII. *Diocesan and District Committees.*—XVIII. *Anti-Infidel Branch.*—XIX. *Remarks.*—XX. *Parochial Libraries.*—XXI. *General Remarks on the Society.*—XXII. *Evangelical Influence.*—XXIII. *Removal of the Society to Lincoln's Inn Fields.*

Incorporated Society for propagating the Gospel in Foreign Parts *.

I. Concerned at the growth of vice and immorality, and tracing it to ignorance of the prin-

* See Vol. iii. p. 98.

ciples of Christianity, a few individuals, high in station and eminent in piety, assembled, in March 1699, and formed the rudiments of a *Society for promoting Christian Knowledge.* They proposed to erect catechetical schools, to establish parochial libraries, and to distribute good books; and fixed the chief sphere of their labours in North America, where the provision for the clergy was mean. Around this nucleus all the chief divines of that period were very quickly gathered: Bishops Stillingfleet, formerly mentioned,—Kidder, who wrote the "Demonstration of the Coming of the Messiah," and Fowler, author of the "Design of Christianity;" Dean Stanhope, known by his "Epistles and Gospels;" Kennet, the historian; Nicholls, the commentator on the Liturgy; Grabe, the editor of the "Septuagint;" Wheeler, the traveller, who wrote likewise on the "Character of the primitive Christians;" Blackmore, the poet, on "The Creation;" the pious Nelson, whose "Festivals and Fasts" are found wherever a country pastor has a book-shelf; Melmoth, who wrote and exemplified "The Importance of a religious Life;" Lewis, who penned a "History of the Translations of the Bible;" all assisted in the early deliberations of the society. In 1701, King William incorporated them by charter, as the *Society for propagating the Gospel in Foreign Parts;* the better to encourage that branch of

their plan, which related to the British colonies beyond the seas *.

The operations of this society have hitherto been principally confined to the North American continent, and the contiguous islands. More than eighty missionaries are now employed in their service, with liberal salaries; who disseminate the purest form of Christianity throughout Newfoundland, Nova Scotia, New Brunswick, the two Canadas, Cape Breton; and their care has lately been extended towards the Bahama Islands, the coast of Africa, New South Wales, and Norfolk Island. The missionaries are supplied with Bibles, Prayer-books, and short religious tracts; assistance is afforded in the erection of churches, and salaries are given to catechists and schoolmasters. The directing members of this society belong exclusively to the Established Church of England.

* Owen's History of Bible Societies; General Account of the Society for promoting Christian Knowledge, published at Bartlett's Buildings, 1821; Charity Almanac for 1823, p. 155; Collins's Summary of Mosheim, vol. ii. p. 514; Basil Woodd's Sermon at Aylesbury.

Both these societies mainly owe their institution to the zeal of Dr. Thomas Bray, minister of St. Botolph, Aldgate. (See his Memoirs, printed by Rivington, 1808). Dr. Bray also instituted another society, now entitled "Dr. Bray's Associates," for the purpose of providing parochial libraries, for the benefit of the ministers of small livings, and for the conversion of adult negroes.

Recently, under the auspices of this chartered body, the National system has been introduced into America, with much advantage to the religious and moral character of the people. Establishments have been organized, on the Madras plan, at Halifax, Nova Scotia, New Brunswick, and Quebec: whence the rising generation derive those facilities in instruction, which have been so widely and so advantageously diffused throughout the mother country*.

II. The chartered society having chiefly confined its views to the plantations in North America, the original members enlarged their views, under the character of a voluntary association, distinct from their corporate capacity, and retaining the original name of the *Society for promoting Christian Knowledge*. Not interfering with the sister association, they prosecuted their benevolent designs at home, and extended their zealous labours first to India, and gradually into other countries of the world†.

* Never ought to be forgotten, a noble act of assistance extended, in 1733, to the persecuted Protestants of Saltzburg; whom the society conveyed to their new settlement in Georgia, and supplied with pecuniary relief. It likewise supported, till the American war, two missionaries, for the comfort of that family.

† Brewster's Secular Essay; General Account of the Society, 1821; Middleton's Memoir, p. 84 and 264; Charity Almanac, 1823, p. 1; History of the Church, vol. iii. p. 182.

III. Among their leading engines of improvement was the establishment of catechetical, since called *Charity Schools*; in which children were at once taught religious and useful knowledge, and trained in industrious habits. In 1711, five thousand children were educated, and many of them clothed, boarded, and apprenticed, in London and Westminster; and in 1741, one thousand six hundred schools, in England and Wales, gave education to forty thousand children. In 1784, the rise of Sunday schools was hailed and encouraged by the same institution; and in 1811, when the National Society was formed, for educating the children of the poor, on a new and enlarged scale, an increased expense was cheerfully incurred at Bartlett's Buildings, to favour a resolution, that no books should be used in the schools, throughout the union, save those on the catalogue of the Society for promoting Christian Knowledge. One thousand eight hundred schools, and three hundred thousand children, are embraced in the scope of this resolution.

IV. To disperse, and sell at a reduced price, Bibles, Prayer-books, and other religious tracts, was another leading object proposed by the society. Their funds, however, were limited; and even in 1736, amounted only to 450*l.* per annum. Having enlarged their means, through the success of a letter written by the Bishop of London to his clergy, they directed their attention to the

principality of Wales; and between 1742 and 1753, printed and distributed two large editions of a Welsh Bible, besides Testaments and Prayer-books. Of the Welsh Bible they have printed in all five editions, of fifteen thousand copies each, at an average.

V. To Ireland the society directed their attention so early as 1712, by printing six thousand copies of the Liturgy, of the Church Catechism, with Lewis's Exposition, and lastly, of the Elements of the Irish Language, all in parallel columns, in English and Irish; and in 1821, they put in the press an edition, of two thousand copies of the Bible, from Bishop Bedell's translation. A question, respecting the policy of this measure, as perpetuating differences, together with the language, has, perhaps, retarded, and in the end enfeebled, this exertion; which is now viewed, as chiefly intended for the benefit of the Irish settled in St. Giles's, and on Saffron Hill.

By the recommendation and patronage of Bishops Wilson and Hildesley, impressions of the Bible, Liturgy, Lewis on the Catechism, and Wilson on the Sacrament, were commenced in 1763, in the Manks language, and have been, from that time, frequently repeated.

VI. Since 1793, assistance has been contributed towards translations of the Bible and Liturgy into the Gaelic language; while grants have been recently made, for aiding Danish, Swedish, and

Finnish translations of the Bible and Prayer-book. Translations of the Scriptures, and of their handmaid the Liturgy, into the French, Italian, Portuguese, German, Arabic, and other tongues, have met with similar patronage and encouragement.

In Hindostan, the missionaries of this society began in 1712 the translation of the Bible into the Tamul language; and in 1734, the whole Bible was translated by the missionary Schultze, into the Telinga or Waringian.

VII. In 1813, and the two following years, the society provided the members of our Church with a Family Bible, accompanied with notes, explanatory and practical, from the most distinguished writers of the English Church; and a few from Doddridge, and other learned and moderate dissenters. This publication was designed to supersede or counteract the various Calvinistic and enthusiastic expositions of the Bible, which had found their way into families, piecemeal, in sixpenny numbers; to promote the edification and comfort of churchmen; and to preserve them steadfast in the profession *of a pure and uncorrupted faith*.

VIII. Considering its dimensions, the Family Bible was cheap. The beautiful engravings and maps were defrayed by a separate benefaction, and thrown in gratuitously. But, with whatever encomiums this compilation has been received, and with whatever disproportion the compilers

have been remunerated, we may venture, without offence, to pronounce it liable to some objections. The sermonizing notes bear too large a proportion to the explanatory ones; or, as even the authoress of "Sermonets" could discover, "the National Bible was more calculated to make us good, than to make us wise *." To some persons, in some places, and in some ages, this might be a recommendation, rather than a fault; but, generally speaking, and in this inquisitive age, men know well enough the moral duties resulting from certain principles; but need the conviction of their reason, and the establishment of their principles. Very little notice is taken, in these tomes, of those popular objections which stagger the multitude. Very little notice of the chronological and geological objections. Not only are critical researches into language avoided (this omission might be excused, as contrary to the plan of a Family Bible); but passages, which would startle a child possessed of the slightest acuteness and curiosity, though capable of easy and complete explanation, are passed by with astonishing and unpardonable silence. For example, the spoiling of the Egyptians by the Israelites; the pardoning of Ahab for his personal offence, and yet bringing the evil in his son's days; the parable of the unjust steward; are all dismissed without any

* Hawkins's Anecdotes.

satisfactory comment. Yet one little book, Cooper's Four hundred Texts, incorporated in the notes, with a slight degree of additional labour, would have set these, and many similar questions, at rest for ever.

Even when an explanation is attempted, it is not always the happiest in the world; nay, sometimes, in spite of all the care employed, its correctness is very questionable. I shall allude to a note taken from Dr. Macknight, on 1 Tim. iii. 2, where the Apostles are made to temporize by allowing lay-polygamy at first, and where this temporizing spirit is vindicated.

Perhaps these defects belong, in part, to the infelicity of the plan; which united two objects, not capable of amalgamation. A Family Bible, having comments, at once adapted to the high and the low, the informed and the illiterate, was likely to fail, and has failed, in both its objects. It might have been augured, that there would have been something too slight and imperfect for the former, and too diffuse and expensive for the latter. This the society has now found, and acknowledges to be the fact. Its Family Bible, besides being not all that mansions want, has not found its way into cottages; and an inferior compilation is now in progress, which will come forth recommended by its lower price, and greater simplicity of design.

Indeed, Hewlett's Bible, which is under-

stood to be an abridgement of Dr. Dodd's, improved by extracts down to the present time, is preferable to Mant and Doyley's, as a work for intelligent families; and if Mrs. Trimmer's "Help to the Unlearned," together with Bickersteth's "Scripture Help," and the "Commentary to the Cottage Bible," were pruned of some objectionable parts, they would be better calculated for the use of the poor, than the three quarto volumes of the society.

IX. As to the Family Prayer-book, it is unwieldy and injudicious. The Prayer-book requires not, and ought not to require, so large a comment, for family use. A short three-penny tract to illustrate it, would be quite sufficient. It is a ponderous wen of orthodoxy.

X. The books and tracts on the society's catalogue, may be obtained, at very reduced prices, by its own members; and have recently been printed of an uniform size, for selection and convenient binding. Several excellent tracts are out of print; and it is matter of regret with many respectable members, that, instead of multiplying new tracts on the list, the society sets not itself to revise and correct a considerable number of its works of old standing.

XI. Other books, not strictly religious, or suitable to the rules, are recommended or sanctioned by the society, in a supplemental

catalogue; but there is yet a lamentable dearth of instruction, dressed in the captivating form of narratives, apologues, and interesting details; as a means of gaining on the attention, and making way to the heart.—"The devil," as Mr. Wesley said, when he adapted profane music to his hymns, "should not be permitted to have all the entertainment to himself."

XII. Of the wise designs projected by the society, *Religious Missions* constituted another leading branch. While, in sympathy with the inhabitants of the Scilly Islands, it has established two clergymen, and opened schools, on these barren and inhospitable rocks, it has extended its regard to the destitute condition of the natives of Africa; and, on a more enlarged scale, towards those of Asia. So early as 1709, it took under its patronage the Danish missionaries on the coast of Coromandel; and established schools among the heathens in Malabar, on the western coast of Hindostan. The missionaries and catechists were indefatigable in their labours,—preaching, instructing, and translating into the native languages. Christianity, where miracles are no longer wrought, and where conversion must bring on the proselyte all the persecutions and distresses incidental to the loss of caste,—must clothe herself in the garb of patience, for her first advances will be slow. But, even when they are for a length of

time inconsiderable, nay, undiscernible, hope is not to be relinquished, nor perseverance abated; for a few proselytes, of strong minds, having surmounted the hatred of their idolatrous countrymen, and formed a rallying point of conversion, fresh converts may be expected to conglomerate, by degrees, around it,—the snow-ball will enlarge as it rolls. As friends multiply, and keep each other in countenance, the shame and the exclusion will be lessened; and after a certain period, the success will be rapid and extensive. This was found, by the dissenting missionaries, to be the process in Otaheite; for years they made no sensible advance; but, at length, converted the King and the whole island. Much is also to be allowed for ignorance of the native languages; the suspicion of strangers, natural among the natives; and an experience of the sinister views entertained by others, who had formerly pretended zeal for their good. Time, accompanied with singleness of heart, moral consistency, and improved power of communication in the missionaries, gradually weakens and breaks down these obstacles; so that an enemy of missions can have no triumph, and no argument, in pointing to the slow advancement of ten or twenty years that are past, as a probable measure of future procedure.

XIII. In 1740, native youths were first

employed, in the capacity of schoolmasters and catechists; a practice that has ever since been continued with much benefit. From this time, the society has contributed largely towards the translation and circulation of the Scriptures, in several languages of the east; and also to the establishment of charity schools, and the erection of churches, in that quarter of the world*. These exertions have been mainly rendered effectual by the zealous missionaries Swartz and Gerick, Kolhoff, Jœnicke, Kiernander, Hutteman, Fabricius, Briethaupt, Diemer, and Sattianader the native convert, settled in the different stations of Tranquebar, Madras, Cuddalore, Tanjore, and Tritchinopoly.

In 1779, Swartz persuaded the Council at Madras to consent to the erection of a church at Tanjore; and while, in the following years, war, famine, and pestilence desolated the peninsula, such was this missionary's influence, that the poor Hindoos resorted to him for maintenance and consolation; and the English in authority countenanced his designs, that they might secure his agency with the native powers. In 1785, Swartz established provin-

* Several schools were erected at Tranquebar prior to the year 1787; and the school at Tanjore, in 1803, accommodated one thousand children. Two churches were built in Tranquebar, by the first missionaries; and one at Porriar, consecrated in 1746.

cial English schools throughout the country; aided by the King of Tanjore and the East India Company. In 1787, Kolhoff, the missionary at Tranquebar, held his jubilee, or the fiftieth year of his mission; and saw his eldest son receive orders in the church of the mission, and address the congregation in the Malabar dialect.

Kolhoff died 1791, aged eighty; Gerickè, at Vellore, in 1803, aged sixty-two; and Swartz in 1798, in his seventy-second year. Kolhoff had served as a missionary fifty-three, Gerickè thirty-eight, and Swartz forty-eight years.

The Rajah of Tanjore, in 1801, erected a monument to the memory of Swartz, "his father, his friend, the protector and guardian of his youth;" and the East India Company bore the expense of another. Such were the honours paid to this Apostolic character, who had long toiled beneath the fervours of an eastern clime with undiminished zeal; while he saw that Almighty power blessed his labours, in turning the Hindoo from his graven image, and the European from the mammon of the heart.

To perpetuate the succession of pious missionaries, removed by death, or incapacitated by other causes, a correspondence was maintained with the University of Halle, in Saxony; but political obstructions intervened until 1812, when

Mr. Jacobi, being sent out, took his station at Tanjore; but that young man, as well as Poesold and Pohle, soon fell martyrs to the climate; and it was not without difficulty, that three other missionaries, still Germans, were dispatched in 1818 and 1819. We must here pause to ask, whence this difficulty in finding missionaries? and why are none found, among our own countrymen, to be enrolled with Fabricius, Swartz, Gerickè, Jœnickè, Poesold, Rittler, and other Danes and Germans, who have gone forth in the spirit of Apostles and martyrs, forsaking all worldly advantage, and not valuing their lives, for the sake of promoting the Gospel of their Master? Dissenting missionary societies find no such want. Must zeal amount to enthusiasm, before it will make such sacrifices? and will enthusiasm always connect itself with dissent? Or do men make an estimate of profit and risk; and, when qualified by education to undertake the task, prefer turning their talents into a domestic channel? May it not be expected, that out of the clergy orphan school, and the Madras system, a race of missionaries and catechists may spring, sufficient to wipe away this aspersion from our own country? The instruction under that system is a sufficient preparative for any height of intellectual improvement. It is, however, a matter of question, whether, in its religious and moral department, the two lessons of

self-privation, and self-devotedness, so useful in every part of life, are sufficiently inculcated.

XIV. Dr. Buchanan, one of the chaplains of the East India Company, in Bengal, having excited attention at home, by the publication of his "Christian Researches," and his "Memoir on the State of Religion in India," the attention of the Bartlett's Buildings Society was directed to the formation of a permanent ecclesiastical establishment; as an improvement on that precarious provision for the European and half-caste subjects of Great Britain, which had hitherto been made by the chaplains of the company, and the missionaries of the society. A memorial, presented to the Government and Court of Directors, was taken into consideration by the British Parliament; who, in renewing the company's charter in 1813, provided for a regular ministry, a national church, and a suitable appendage of colleges and schools.

XV. In the year following, 1814, Calcutta was erected into an Episcopal see, and Madras and Bombay into archdeaconries. Thomas Fanshaw Middleton*, Archdeacon of Huntingdon, and Vicar of St. Pancras, received consecration as the first Bishop of Calcutta; a man of deep learning, power-

* The writer has the honour of occupying the pulpit of this excellent man; who on his departure assembled the children of the large National School, and, giving to each one shilling, bade them affectionately farewell; and the eyes of the mistress still glisten when she speaks of him.

ful abilities, and benevolent disposition, but, perhaps, endued with a spirit rather too towering and unbending. His arrival in India produced the happiest results, by waking the dormant spirit of religion, and presenting to the voluptuous residents, a living model of dignified virtue and devoted piety. Diocesan committees were formed under his auspices, at Calcutta, Madras, Bombay, and Colombo; where the views of the parent society were promoted. Unwearied attention was paid by his lordship to the missionary settlements at Tranquebar, Tanjore, and Veperay; and he made a visitation as far as Colombo. A college, for educating missionaries, catechists, and schoolmasters, with a view to the propagation of Christianity in India, was founded by his suggestion, at Calcutta; for the furtherance of which scheme, the society, in 1820, made a grant of 5000*l.* in union with the Society for propagating the Gospel in Foreign Parts, who have undertaken the chief expense of the building *.

Thus, truly may it be said, that a new era of things appears to be rising in the eastern world; that prejudices are wearing away, and that light is emerging out of darkness. May we not add the prayer of the venerable Archdeacon Pott, "that the Sun of the Gospel may continue in the heavens, till not an enemy remains to be conquered?"

* Report of Calcutta District Committee, for 1819.

XVI. In 1823, the afflicting intelligence reached this country, that Bishop Middleton, in the meridian of his usefulness, had fallen a victim to the climate. He was succeeded in the prelacy by Bishop Heber, who had early distinguished himself at Oxford, by the celebrated prize poem on Palestine. Before leaving England, his lordship, in 1823, preached, in St. Paul's, the anniversary sermon to the charity schools. His voice is not strong; and that vast dome, beneath, at least, is the opposite thing to a whispering gallery. In the clergy-pew, though but a few yards from the pulpit, hardly any part of the discourse is heard. The Rev. C. Mayo, who sat near to the Writer, declared, that the only words he had heard distinctly, in the whole service, were from the first and second lessons, "A certain man went into a far country," and "from whence he shall not return." This would startle a superstitious mind; but let the missionary put his trust in the Divine protection; and whether he return or not, his memory will be embalmed among those confessors, who have encountered privations for the truth as it is in Jesus.

XVII. So early as 1699, the infant society resolved to establish a correspondence with one or more of the clergy in each county, and great town, in order to erect a society of the same nature, everywhere throughout the kingdom. This resolution, however, was not carried into full effect

till the year 1810, when *Diocesan and District Committees* were formed; for the purpose of extending the usefulness of the society; of transmitting to the London secretary donations and benefactions; of increasing the number of members; and of obtaining books, by a convenient medium, from the parent society. Each committee, organized with a treasurer and secretary, meets once a quarter; and, in return for its co-operation, receives books to the amount of two-thirds of the sum subscribed. Thus, while the pecuniary pressure on the parochial clergy is diminished, their sphere of usefulness is extended; and a new stimulus given, throughout the country, to exertions for the benefit of pure and orthodox Christianity. In 1815, the Diocesan and District Committees had amounted to one hundred and sixty; and principally through their means the society has been brought to its present flourishing condition; enrolling, in 1819, fourteen thousand members, having a net revenue of 55,939*l.* 8*s.* 8*d.* and annually distributing two millions and a half of Bibles, Testaments, and other books.

If I mistake not, however, the advantages derived by district subscribers, are not adequate to those held out in London. Each minister is more limited in the number of books he may purchase; and he is not permitted, when occasionally in London, to assist at the meetings of

the parent society. Where would be the harm in levelling these inequalities?

XVIII. In 1819, blasphemy and infidelity had recruited their strength, enfeebled by the weapons of argument and truth, and again reared their horrid front, scarred with the thunderbolt of heaven. The success of Hone in his low and witless parodies, emboldened a very miserable creature, Carlile, to go a step further, to out-herod Herod, and, without a spark of intellect of his own, to open what he called a Temple of Reason, in Fleet Street; where he vended the grossest blasphemies, as it would seem, for the mere love of lucre. Having been brought to trial, he subpœnaed on his side, the Archbishop of Canterbury and the High-priest of the Jews; and talked a great deal of wretched trash and nonsense, about Joshua putting the sun and moon in his pocket. Too lenient a punishment was inflicted; in consequence of which, his wife carried on the business. The Attorney-General slumbered; and a fortune was made before the next prosecution ensued. Then Mrs. Carlile was punished too leniently; and the business was still carried on. A mode of eluding Government was now devised, by placing a wicket in a partition in the back of the shop; and here the traffic was, and is, carried on. by an unknown agent, behind the scene. Government, which ought to have acted with a firm promptitude, and pounced directly on the male-

factors, again suffered the evil to proceed, and the minds of the lower and middle orders to be poisoned. In the meantime, Waddington, a vulgar and weak bill-sticker, and other starving and unprincipled persons, opened similar shops, at several of which the same device was practised; and Government, under the notion of forbearance and liberality, were all the while too timid and too tame. Then came Lord Byron, breathing pestilence from Italy, in his "Cain," "Don Juan," and other precious importations, like a painter drawing his own picture; together with his friend Shelley's "Queen Mab," and Mrs. Shelley's "Frankenstein," and Leigh Hunt's lucubrations (though these last could do very little harm).

XIX. Beholding, with alarm and horror, this demoralizing progress of infidelity,—bold, pertinacious, unchécked by adequate exertions of power, and unrestrained even by the feeble exertions that were made,—the society determined to employ the weapons of reason, as auxiliary or anticipative of the civil power; and, if possible, to neutralize the poison of the press, with the medicament of anti-infidel publications. It is the worst of cant, to affirm that the civil arm should not interfere at all, but leave the question on both sides to be pleaded, by the contending advocates, at the bar of reason. An antidote to the bite of the rattle-snake springs up in the fields which that

animal frequents; but here, the poison goes where the remedy may never find its way. Disperse your tracts by thousands and tens of thousands; disperse them gratuitously; wrap tobacco in them; post them on the walls; fling them away in fairs and markets; let them be as powerfully convincing as they can be rendered by the names of Leslie and Lyttleton, of Sherlock and Porteus; but can you, after all, obtain for them a favourable hearing? The mischief is already done; the mind is not only biassed, but the prejudices are roused, the passions inflamed, and the heart depraved. The remedy, therefore, however excellent, must be imperfect and partial; for it is not the calm conviction that is to be gained over,—that were an easy achievement; could you convince the patient of his need of medicine, you might be certain of its operating beneficially; but you are addressing sciolism bloated into self-complacency; you are addressing the worst of prejudices in the mind, the prejudice of thinking it has surmounted prejudice; you are beseeching passion, freed from the irksomeness of principle, to relinquish its indulgences, and return to its restraints.

Under these views, it is clear, that power must do something; though reasoning should ever be essayed. To strengthen its appeals, a separate fund was obtained, amounting to 7000*l.* Old tracts were reprinted, and thirty new ones added; a shop was opened in Fleet Street, not

far from the Temple of Reason; and in less than one year, nearly one million of anti-infidel tracts were circulated throughout the country.

These, in the form of short evidences and familiar dialogues, armed the peasant and labourer against the Apostles of falsehood; answered objections, removed scruples; pioneered the way of truth, and rendered it a path of pleasantness.

XX. Much advantage has been derived from the extension of parochial lending libraries; chiefly in Wales, and the East Indies. Hospitals, prisons, work-houses, alms-houses, have, at various periods, profited by the society's benevolence; which has likewise been all along attentive to the spiritual necessities of the army and navy, and latterly to the crews of India ships and revenue cutters.

Besides the regular income derived from subscriptions, donations, and benefactions, legacies have been bequeathed to the society at different times; of these, we shall only particularize the charity of Clericus, in 1819, consisting of 1000*l.* for the purpose of supplying the army with Prayer-books and tracts.

XXI. It is not, perhaps, to be much regretted, that this establishment is rather oligarchical in its constitution. The business is managed by a few; and well managed. The great body meet not to deliberate, but to approve, and to keep up an unity of feeling. That such an association

should be converted into an arena of debate, would undoubtedly be the worst of evils; yet in this, as in every other assembly, points of difference must arise, and ought to be adjusted by free discussion. There is no aristocracy in practical wisdom; and the opinion and the reasons of the humblest curate, ought to possess equal weight, and to obtain as fair a hearing and reception, as the authority of any bishop or archdeacon. With every deference to ecclesiastical rank, it may here be remarked, that benefit would accrue to the counsels and the interests of this body, if it were to relax a little from its formalities, so that any member, however obscure, might not only deliver his sentiments,—for that, if he have nerve, he may do,—but deliver them unappalled by those looks of silent wonder, which chill him into the language of apology, and seem to intimate that he is treading the ground of liberty and obtrusion. It is in terms of the utmost veneration that we wish to speak of the late worthy secretary, who, in 1822, resigned his office, after thirty years of unwearied and unexampled zeal; and, no doubt, patience must often be tried, in bearing with the tedious, the pertinacious, or the mis-informed. We would be understood, therefore, generally, in observing, that indulgence, even to the in-

firmities of members, in their various degrees of station, pretension, wisdom, and information, is a secret of good government, not to be slighted in a society where it is expedient to confirm, as much as possible, attachment to a good cause.

XXII. When a tract is recommended to the society, by any competent judge, it is submitted to the examination of four members, who deliver their several opinions at the ensuing meeting. If these reports be favourable, but qualified by some minor objections, the four members are directed to communicate with the author; and when they come to an understanding, the book is submitted to the ballot. Though authors may sometimes complain of unnecessary delays, this carefulness and slowness is much to be commended; the more so, since, though the great body of the society be composed of what are called the orthodox clergy, there is a small admixture of the Evangelical union, who can, upon occasion, by activity and assiduity, supply their want of numbers. Mant's tract on Baptismal Regeneration, and a few works of the same description, became apples of discord, which brought these parties to a trial of their strength; but the Evangelical band received a severe wound in the defection of one of their ablest friends. At

present, though they might gain some trifling object by surprize, they are in too small force to carry any point of importance.

XXIII. On Tuesday, Nov. 2, 1824, this society held its first meeting in its new saloon, or drawing-room, in Lincoln's Inn Fields; and with its spacious staircases, rich carpets, and pier-glasses, looked quite regenerated from the antiquated concern of 1691. It is thought, that this placing of the candle on a suitable candlestick, may enable it to spread more light, and to attract more notice, than under the old bushel of a court in Holborn. The walls are decorated by portraits of Nelson, the author of the "Feasts and Fasts;" of Swartz, Dr. Gaskin, and his predecessor Dr. Broughton (a venerable emblem of orthodoxy, and index of growing antiquity in the society; with an enormous wig and a Delta hat, like the horizontal section of a pyramid!). It was full time, that the increasing body should obtain this local habitation; for a year before, when Bishop Heber took his leave, his lordship was treated with a cluster of the grapes of Eshcol: a lively antepast, not only of the climate, but of the Black Hole in Calcutta. Some difficulty will arise from the abandonment of the old name, and the adoption of some such new one as the Lincoln's Inn Fields Society; for the long running title of the Society for promoting

Christian Knowledge, is not glib enough for ordinary parlance. It remains for some cunning and mischievous association to take possession of the abandoned room, to call themselves the Bartlett's Buildings Society, and to raise money under false pretences. It is the old trick.

CHAPTER XXIX.

ON MISSIONS.

Contents.

I. *Danish Missions, patronized by the English Societies.*—II. *Their own Missions in Madras and other Parts of India.*—III. *Obstacles in the Way of the Missionaries.*—IV. *Bishop Middleton's Letter for Assistance, and the Measures taken in Consequence of it.*—V. *Extract from the Writer's Sermon*—VI. *Church Missionary Society.*—VII. *Its Stations.*—VIII. *Corresponding Committee.*—IX. *London Missionary Society.*—X. *Its Exclusions.*—XI. *Baptist Missionary Society.*—XII. *Wesleyan Missionary Society.*—XIII. *Moravian Missions.*—XIV. *Home Missionary Society.*

I. UNDER the auspices of the Danish Mission College, founded in 1705, by Frederick the Fourth, Zinglebalg, of Halle, founded the first Protestant mission in India. On his return to Europe, in 1724, he was patronized by the Society for promoting Christian Knowledge, and by King George the First. Thus encouraged, he finished his Tamul Bible in fourteen years. A succession of pious missionaries, since his death, were long supported jointly by the

Danish College and the Society for promoting Christian Knowledge. Their principal station has been at Tranquebar; and the names of Scheltz, Jœnicke, Gerickè, and Swartz, are still venerated in India; but war having destroyed the Royal College of Copenhagen, and the Orphan House at Halle, in Germany, the Lincoln's Inn Fields Society has become the sole support of the mission.

II. Encouraged by the success of this ancient Danish mission, the Society for promoting Christian Knowledge extended its care to the neighbouring English settlements, and founded its first mission at Madras, in the year 1728; under the superintendence of Fabricius and Briethaupt. In the year 1737, Kiernander and Hutteman were settled at Cuddalore; on the capture of which place, by the French, in 1758, they withdrew with their flock to Tranquebar; whence Hutteman returned to Cuddalore in 1760. In the meantime, Kiernander repaired to Bengal; where he opened a school for the natives in 1758, and preached the Gospel. In the early reports of the Society for promoting Christian Knowledge, interesting letters from these first missionaries are inserted; giving testimony to their correct principles, primitive simplicity, and Apostolic zeal. In Bengal, the society assisted Mr. Kiernander's labours; which became the means of improve-

ment to the English, and conversion to the natives. Mr. Hutteman, labouring under the weight of his charge at Cuddalore, was there, in 1766, supplied with a colleague, the Rev. Mr. Gerickè: and, in the year following, the celebrated Swartz opened a new mission at Trichinopoly; and other stations were fixed at Veperay and Tanjore. As at that time the society could only support these establishments with the trifling interest of 1000*l.* the Court of Directors, being applied to, contributed 500 pagodas. From this period, the several missions have received ample support from the society; who have supplied them with types, Bibles in various eastern languages, and highly estimable missionaries.

III. These missionaries have had as much success as could be augured, considering the obstacles and difficulties they had to encounter. The acquisition of the various languages of the peninsula, and the reduction of them into systematic grammars, vocabularies, and dictionaries, is itself a difficult matter; though it pioneers the way for the march of future ministers. But the evils attending the loss of caste must operate as a still more powerful obstruction to the work. This too, however, we have before observed, is only incidental to the earlier periods of conversion: as the nucleus gathers fresh conglobation,—as the adherents

to the truth multiply,—the difficulty of deserting one body will diminish, while numbers, and even friends, give countenance to the new convert. Some divisions have likewise been occasioned among the missionaries, by the intemperate interference of ministers whose creed is different; but, in general, they have lived amicably, and acted in concert. Once more; the labours of these missionaries are productive of a scanty harvest, by reason of the bad specimen of practical Christianity, which the European Christians present. This, it is to be feared, will ever be the case, while cadets and others are sent into those parts in raw uninformed youth, with the hope of returning, at the age of full manhood, to husband at home the remains of a debilitated constitution, and to squander a fortune amassed no matter how, so that it be got in a hurry, and sufficiently ample. The loss of caste would speedily cease to be an obstacle, if it were not for the licentious lives of professing Christians in the east; but, having enlarged on this subject in the preceding chapter, to that we refer, in order to avoid repetition. All that is wanted, to indemnify the natives for the loss of caste, is a pious party to receive them, and to keep them in countenance; and unless in a very depraved state of society, this germ of a church must have already expanded itself. The natives, at

one time, might almost have adopted the language of the Mexican chief, who at the stake asked the converting priest, "If there were any Christians in that better country he recommended?" and, on being answered "Yes, but such only as are good and worthy," replied, "The best of them have neither worth nor goodness; I will not go to a place where I may meet with any one of that people." We speak, of course, with regard to the various bloated and voluptuous exemplifications of a self-denying and lowly religion. Doubtless, many honourable exceptions have existed at every period; and of late years an essential improvement has been manifested.

The diocesan committee of the society, in Calcutta, is placed under the patronage of the bishop, and has district committees at Madras, Bombay, and Ceylon.

IV. Bishop Middleton addressed a letter, in 1818, to the Rev. A. Hamilton, secretary to the Society for the Propagation of the Gospel in Foreign Parts; in which, after acknowledging the sum of 5000*l.* placed in his hands for the promotion of India missions, he proposed the establishment of a Mission College, for educating native and other Christian youths, as preachers, catechists, and schoolmasters; for teaching useful knowledge, and the English language, to Mussulmen and Hindoos; for

translating the Scriptures and Liturgy; and for the reception of English missionaries on their arrival. He proposed to lay out the 5000*l.* in the building, and required fresh funds for the support of the establishment. In consequence of this proposal, the Archbishop of Canterbury issued a circular letter, directing the clergy to make contributions in their churches, for the furtherance of the pious design. A considerable fund was raised; but less than might have been anticipated, had the measure been more deliberately conducted.

V. The Writer subjoins an extract from his own sermon, preached on the Whitsunday subsequent to the issuing of this mandate:

"My Brethren,—The work of conversion, which commenced on the first Pentecost, or Whitsunday, after the resurrection of our Lord, by the gift of languages, and by cloven tongues of fire,—is designed by Providence to be carried on in every quarter, and in every age of the world. It is to be carried on by us; and it is to be carried on now. But what can be done? The diversities of speech, occasioned by the Confusion of Babel, still prevail; but the miraculous gift of tongues, which fell to counteract that evil, has long since ceased. Providence, which appoints the earth to yield her fruits to patient industry, hath ordained the process of conversion to be now conducted by the like slow instrumentality of human efforts. Men must study languages, abandon their homes, make perilous voyages, and reside long time amongst heathen people. The expenses attending these holy and charitable adventures are heavy, and must be sustained by the contributions of us who remain at home. Nor let any one pretend, that this is a

fanatical scheme; wild in proposal, and impracticable in result. It is the mandate of God; and what he hath commanded we are bound to obey, leaving the whole issue with his providence; certain, that in his good time, and in proper measure, he will assuredly prosper our handiwork. "Go ye," said he to his Apostles and disciples, "go ye into all nations, and (disciple and) baptize them, in the name of the Father, and of the Son, and of the Holy Ghost."

"To the labours of the Society for propagating the Gospel in Foreign Parts, I am aware, it has been objected, that little success has been obtained, and that therefore little is likely to accrue. In Hindostan, especially, the chief theatre of conversion, so completely is a proselyte excluded from the society of his friends, so aliened from the faces of father, and brother, and kindred; so insulated, so abject, so outcast; that few, who have any of the affections of nature or sense of character remaining,—few, in a word, whom it would be any honour to bring over, have yet been found to join the company of Christ. The difficulty is confessed; but since there is no moral impossibility in the case, it is a difficulty which ought only to animate zeal, and to redouble exertion. Let it, besides, be recollected, that this objection will year by year become less and less formidable. For let a small body of courageous individuals be gained over, whose strength of mind can overcome the reproach of the world, and their body will be continually accumulating, as the new proselytes will find friends;—friends of their own caste and kindred, to receive them, and to compensate for the averted countenances of those whom they leave in darkness.

"Again, it must be remembered, that now, the question about conversion is not, whether it is practicable,—whether it is expedient,—whether it ought to be proceeded in,—but whether we shall suffer it to be attempted in an imperfect and objectionable manner. For though we were altogether to desist, the labour would be carried on by others; and is carrying on by others at this moment. Missionaries of the

dissenters swarm among all heathens, and have already made surprising progress. The Otaheitans have broken their idols, and are altogether converted to Christianity; and this has been the work of years, and the triumph of perseverance. The question then is, Shall we suffer the sons of dissent, not only to outstrip us in the course of zeal, but to teach a Christianity, objectionable in some of its parts, and different from the pure and rational system we have learned to believe? Are we to leave the labour of conversion to those who, however well-meaning and praiseworthy, will essay it without judgment, and mingle much erroneous doctrine in their teaching; or are we to see the work performed in the only promising and rational manner, the gaining the affections of the heathen by attention to their temporal wants, and grafting religious upon general instruction?

"For these purposes it is, that I am commissioned by the Society for promoting the Gospel in Foreign Parts, to solicit your aid. Having stated their claims, I will add no more. Consecrate this anniversary of Pentecost, by a charity truly worthy of that day,—an attempt to imitate the miracle now commemorated, and to continue the labour as at this time begun; and remember, that our Lord hath imposed the command, "When thou art converted, strengthen thy brethren;" and hath annexed to his command the animating promise, "That they who have turned many to righteousness, shall shine as the stars for ever and ever." If to administer but a cup of cold water to a disciple, in the name of the common Saviour, shall not lose its reward, how large must be the recompense of those, who pluck human souls, ready to perish, as brands out of the burning; and who, finding them in the valley of darkness, lead them forth to the way of peace; where the fetters drop from their minds, and they walk in liberty and light?"

VI. *Church Missionary Society.*—The Church

Missionary Society is one of those institutions whose name is calculated, we will not say intended, to mislead. The real, ancient Church Missionary Society, is that for promoting the Gospel in Foreign Parts,—the chartered society of Bartlett's Buildings. The society before us, is only the Church Missionary Society in as far as it is composed of a handful of churchmen, who are in close fellowship and similitude with dissenters; and who, like some dissenters, read the Liturgy, and call themselves the Church in its purity. The title of this society confines its operations to Africa and the East. It was instituted in 1800, and employs about eighty missionaries in forty-five stations, including the schools dependent on the Tranquebar mission. One of its chief objects is the education of children; of whom three thousand are placed under the care of its missionaries. Monthly accounts of its proceedings are published in the Missionary Register. A sermon is preached annually in a church of the Establishment, and by a Church minister. That by this is meant, not a minister taken generally from the Church, but one of a department calling itself (Κατ' εξοχην) THE Church, will appear to any eye cast over a list of the preachers for the several first years: the Rev. Thomas Scott, the Rev. Charles Simeon, the Rev. Richard Cecil, the Rev. T. Biddulph, the Rev. John Venn, the Rev. Edward Burn, the Rev.

Basil Woodd, the Rev. Legh Richmond. Reader, thou now understandest what the Church is, and who, by consequence, are out of its pale.

VII. This society has seven stations in Africa, including Sierra Leone; where an unwholesome climate renders a missionary's undertaking almost certain martyrdom. Owing to the influence of the slave trade, the society, abandoning the natives, have lately confined their views to the emancipated negroes within the colony; and, in 1818, had under instruction two thousand persons of this description. From such first fruits an abundant harvest is augured:—of which the most sanguine anticipant is brother Comer,—who commenced an harangue, like Marc Antony, "Men, Brethren" and Hottentots: and who exhibits a burst of his poetry, as not inferior to his eloquence:

> May Bushmen, and the Booshooanas,
> The Namaquas and the Cooraanas,
> All soon possess the god-like feast,
> And praise the Lord, from west to east.

Deeming all to be the east which is in any respect east of London, the society, prevented from sending ministers to Malta, have established schools in that island, and distributed Maltese Bibles. It has establishments in Tobago, Barbadoes, Dominica, and Antigua; and has fixed

upon Constantinople as a central point for communicating with both Greeks and Mahometans.

VIII. Its concerns in India are managed by corresponding committees; and these, at Calcutta, Madras, and Bombay, take charge respectively of the northern, southern, and western parts of the peninsula. The missionaries are increasing in favour, being patronized by the chaplains, with the approbation of the Bishop of Calcutta. The demands for missionaries are urgent, and their schools are rapidly multiplying. In 1818, they established four stations at Ceylon; but they have been injured in the South Seas, by mercenary European traders. From Paramatta, in New South Wales, they opened an intercourse with New Zealand in 1816; and in two years, the natives, abandoning the worship of idols, crowded round the missionaries for instruction*.

* The Bible and Missionary Societies are lauded as sister associations: though sometimes, by a confusion in the genealogy, they are held up as Mother and Daughter. On the stages erected for their anniversary meetings, the same balderdash prevails. In the Bible Society, all names and distinctions of sects are blended, till they are lost, like the prismatic colours, in a ray of pure and perfect light. In the Missionary Society (vice versâ), though divided, they are not discordant: but like the same colours, displayed and harmonized in the rainbow, they form an arch of glory;—ascending on the one hand from earth to heaven, and descending (of course) on the other, from heaven to earth. Never perhaps was more balderdash uttered, than on the

IX. *Dissenting Missionary Societies.*—There are several missionary societies among the dissenters, some of which are highly respectable and the means of effecting much good. That called the *Missionary Society*, or the London Missionary Society, instituted in 1795, is one of the arms of Calvinistic Methodism, having as its secretary the

hustings of these two societies: and the string of similies by which they are extolled, is truly grotesque and absurd. The Bible Society is like—the one true God appearing in an ark of bulrushes: a day-star rising on the poor Esquimaux, a standard lifted by the son of Jesse; a tall cliff, a rainy cloud, a harmonious centre; a garden, a flame; an Alp upon an Alp, a tree, a city on a hill, an unheeded flower,—a mountain, a river, the meridian sun, a wheel dropping fatness; an electric shock, a glittering sword; lightning; a lodge of freemasons; a panoramic building, encircling the globe; a temple, with one wing at Petersburgh, and the other in the Missisippi; a society, which ought to be suspended in letters of gold from the wings of angels; a soft and beauteous sunrise; for all which, authorities may be quoted.

A similar jumble of emblems depicts the Missionary Society. It is the Nile, infant Rome; a corn of wheat, the Spartans at Thermopylæ, Gideon's fleece, a gospel tent, cherubim lifted from the earth, the vertical sun, the name of the spheres, waters and deep, a rendezvous of angels, gunpowder to destroy the wall of China, souls sitting in Abraham's bosom; and a thing making our little fingers larger than our fathers' loins.—See *Religio Clerici*, p. 34.

The two Societies, with reference to each other, have one origin, and one end: and what was said of the Old Testament without the New, may with great propriety be said of the Bible Society without the Missionary Society,—that the one would not be perfect without the other.

Rev. G. Burder. Its attention was first directed, in 1797, to the islands in the Pacific Ocean, Otaheite, Eimao, &c.; in some of which, after a hard struggle, its ministers have succeeded in effecting the entire overthrow of idolatry, and in introducing Christianity and civilization. As to the nature of the Christianity introduced, this might create some discussion *. "This stranger gives us more prayers than axes," observed a shrewd high priest of Paganism. "We want rum," said the Africans at the palaver of Yongroo, "to pay us for the trouble of coming so far to hear all this." Cupido Kakulah asked for "box coats:" though these might seem no article of cupidity among the Hottentots. The Hindoo boys say to their parents, "buy me a buggy," or, "let me wear English clothes." "Send me a supply of preachers and gunpowder," wrote King Pomarre, to the Missionary Society. This savage mounts on his fort a hundred pieces of ordnance, and commands several ships of war. There are sixty-seven places of Christian worship at Otaheite, and twenty at Eimao; where five thousand persons are now able to read the Bible. The Otaheitan idols have been sent to London. In the year 1824, the King of the Sandwich Islands, and his Queen, were brought over from their bamboo

* Among the Namaguas would you know whether the people are wild or tame? If the women cry Twee Twee; they are tame, but Heeze Heeze, show them to be uncivilized.

hut, to revel in the luxuries of a London Hotel. After spending some weeks in playing at the devil's books, in the true style of conversion, they both fell a sacrifice to sophisticated living. When will these missionaries know, that they are beginning at the wrong end; and that men must be civilized, by the gradual introduction of letters and arts, before they can imbibe the pure spirit of the Gospel? "I have yet many things to say unto you, but ye cannot bear them now," is a text which ought to rebuke those teachers, who, in addressing savages, plunge at once into the deepest mysteries of Christianity; reminding them, that a skilful operator, after couching the blind, admits the beam gradually, that the new and tender vision may not be blasted by excess of light. The Scriptures abound in metaphorical language; and instruction of the youthful poor sufficiently testifies, how long a process of culture, and how great an accession of strength the mind requires, before it can distinguish the figurative from the literal meaning. Preach to the West Indian negroes, (Isaiah, lxi. 2) "liberty to the captives, and the opening of the prison to them that are bound," and it is no wonder, that the planters should be reasonably jealous of such ambiguous phraseology, and apprehensive of an insurrection that should lay their houses in ashes. Let the missionaries proceed as Mr. Marsden did in New Zealand; beginning with the alphabet, and car-

rying seeds, smiths, carpenters, and agricultural instruments, as all or either of them may be wanting; improve their physical and mental state; live among them, be kind, useful and exemplary; shew them the practical benefits of Christianity, and Christianity will then rise on the ruins of Paganism, like a house having foundations, whose builder and maker is God.

X. The London Missionary Society includes all denominations of Christians, holding *infant baptism*, and the doctrines of grace. The former limitation was perhaps made in prudent foresight of the differences likely to arise between a Pedobaptist and an Anabaptist missionary sent forth to co-operate. By the latter bond of union, it is easy to see what is meant: the doctrines of grace, denote the doctrines of Calvinism. This society maintains several missionaries in Southern Africa; through whose labours the name Hottentot is no longer synonymous with barbarian. They have an establishment in Malta, one in Trinidad, four in South America, and one at Irkutsk, in Siberia. The mission to Canton was established in 1807, and Dr. Morrison has been long engaged in translating the Bible into the Chinese tongue; but difficulties compelled the society to remove the printing to Malacca, where a mission was fixed in 1815, under Mr. Milne, who has greatly promoted the work of translation. By reason of the jealousy and hostility manifested by the Chinese

government, it is feared that this mission will be abandoned. The missionary standard of peace was planted at Ceylon in 1805, and at Amboyna, for the Molucca Islands, in 1814; at Madras in 1805, at Surat in 1815, and at Calcutta in 1816. There are, likewise, stations at Vizigapatan and Belleray.

XI. *Baptist Missionary Society.*—The Baptist Missionary Society was instituted in 1792, at Kettering, in Northamptonshire. Its plans are simple, and its proceedings unostentatious. India is its chief field of exertion, where ten thousand native children are under education, in one hundred schools: instructed in grammar, arithmetic, astronomy, geography, history, and natural philosophy, at the annual expense of 1*s.* 6*d.* for each child. The mission to Bengal commenced in 1793; and Serampore, in 1810, became its chief station. Here missionaries and pious natives unite their labours, and the printing of the Scriptures is carried on in various languages. There are stations in various points of the peninsula, besides one at Amboyna, two in Ceylon, and two in Java; but, except a languishing mission in Jamaica, we hear not of this society in any other part of the globe.

XII. *The Wesleyan Methodist Missionary Society.*—It could not be expected, that a sect so partial to proselytism as the Wesleyan Methodists, should be backward in the work of missions. With an annual income of 31,000*l.* they maintain

one hundred and fifty missionaries, on one hundred stations; chiefly in heathen lands. In Africa, they have three stations: Sierra Leone, Cape Town, and Kamiesberg: in the East Indies two: Madras and Bombay; and several in Ceylon, New South Wales, Van Dieman's Land, and New Zealand. In the West Indies, they encounter much opposition; yet in Trinidad, St. Domingo, and Demerara, their congregations amount to twenty thousand blacks and whites. Their difficulties, in that quarter, arise partly from their own injudicious and enthusiastic manœuvres, and partly from the sensuality and profligacy of planters, whose souls are absorbed in this world, and whose motto is, "Eat and drink, for to-morrow we die."

Their schools educate ten thousand heathen children. There are stations at Paris, in Normandy, and the South of France. This society is under the direction of the Methodist Conference.

XIII. *Moravian Missions.*—Of all the dissenting mission societies, the earliest and most beneficial has been that of the United Brethren. They have planted the cross amidst the snows of Greenland, and the burning sands of the torrid zone. Their station at Guadenthal, in South Africa, was fixed in 1736, and renewed in 1792; and they have two other settlements in that district, where they have carried civilization and in-

struction among the Hottentots. Since 1765, their missionaries at Sarepta, in Russian Tartary, have preached to the Calmucks; but, enabled by a grant from the London Missionary Society, amounting to 400*l.* they have extended their exertions widely round Astracan.

At the request of the Danish Government, in 1760, a mission was established near Tranquebar; but in these parts little success has been derived, and the East India mission is now discontinued, owing to the want of funds.

Far better success has attended the United Brethren in the new hemisphere, where they have had settlements in Dutch Guiana, and the Danish West Indian islands, since the year 1736. In these islands they instruct twelve thousand negroes, and their congregations exceed six thousand souls. In Labrador are three Moravian settlements, established in 1771, 1776, and 1782; and protected by the British Government. Here have been converted many of the Esquimaux, who possess, and can read the Gospels and Acts, in their own guttural and horrible tongue. In North America they have stations at Goshen, on the river Muskingum, and another at New Fairfield, in Canada, of nearly one hundred years' standing; but some attempts, made in 1801 and 1807, to carry the Gospel among the Cherokees and Creek Indians, have failed; these barbarians having but two ideas—Brandymick and the scalping knife.

In Greenland, the Brethren have many stations, the chief of which are New Hernhutt, Lichtenfells, and Lichtenau; where zeal perseveres amidst inconceivable severities; where a heavenly light illuminates the dreary winter, and piety burns amidst perpetual frosts.

In 1823, the London Association in aid of the Moravian Missions made an appeal to the public, in behalf of the African settlements; which having been long admired by travellers for their natural beauty, and the social order prevailing among two thousand Hottentots, were reduced, by scarcity and storms, to a dreadful state of suffering. Among the sums given for the relief of these sufferers, thirty pounds were contributed by the venerable Bishop of Durham. An interesting account of the regulations to which these missions are subject, has been published by Mr. Latrobe.

The United Brethren employ in all one hundred and sixty-one missionaries; and their expenses, according to their last annual report, amount to 8000*l.*

"All travellers, who have visited the settlements of the Brethren*, speak with wonder and praise of the humility, the patient endurance of privation and hardship, the affectionate zeal, the mild and persevering exertions of the missionaries;

* Butler's Confessions of Faith.

and of the innocence, industry, and piety of the converts."

" And still it spreads. See Germany send forth
Her sons to pour it on the frozen north:
Fired with a zeal peculiar, they defy
The rage and rigour of a polar sky;
And plant successfully sweet Sharon's rose
On icy plains, and in eternal snows.

Oh blest, within th' enclosure of your rocks,
Nor herds have ye to boast, nor bleating flocks;
But Winter, arm'd in terrors not his own,
Sits absolute on his unshaken throne;
Yet truth is yours.—— ——
And brighter beams than his who fires the skies,
Have ris'n at length on your admiring eyes;
That shoots into your darkest caves, the day
From which our nicer optics turn away."—*Cowper.*

Besides these several missionary societies, attached to bodies in dissent from the Establishment, there are other associations; such as that of Edinburgh, chiefly occupied in Tartary; that of the American Baptists, having a settlement in the Burman Empire; and that of the American Board of Missions; which are not comprehended within the plan of this work.

XIV. There is likewise a *Home Missionary Society;* being merely a genteel periphrasis for a company of tent and field preachers; who move up and down with their canvas tabernacles by land, as the floating ark makes its excursions by water. The object of this society is, to encourage at once the trade and the calling of St. Paul; to

preach from the text "To your tents, O Israel;" and to provide religious instruction for the *neglected* villages of Great Britain. For instance, it pitched a marquee, last autumn, in Camden Town, in which *neglected* hamlet, a chapel, capable of containing one thousand eight hundred persons, had been just opened. Some one having suggested an application to the civil magistrate: "Better let them alone," replied the worthy minister, "you can only convict them of bad in-tent."

This association employs twenty-three missionaries, supports stations, or head-quarters, for their operations, instructs in its Sunday schools several thousands of children, and has distributed, by its own account, two hundred and fifty thousand religious tracts. It has attended to the state of the gypsies,—having a fellow-feeling with that wandering tribe; many of whom it boasts of having converted, by telling them that "they have here no continuing city." Besides the shifting tents (those emblems of the wilderness state), there are pious tea-drinkings at Bagnigge Wells; where, for one shilling, you may purchase lots of hymns and hot water, buttered muffins, and crumbs of comfort. Thus, by a new and elegant verb, the company are said to "tea" at five. And why should not Bagnigge Wells become waters of the desart, and the shade of Nell Gwyn exult in the conse-

cration of her Casino? We must not forget the steam vessels to the Nore; with breakfast at a shilling, and dinner at half-a-crown; including relays of preachers, provided by the *entrepreneurs*, to hold forth gratis, in succession, during the whole voyage. Then there are the anniversaries of the opening of chapels; where one celebrated preacher discourses in the morning, another in the afternoon, and a third in the evening. The hand-bills, announcing these holy fairs, are often singular compositions: vans (caravans) are to start from Epping Forest, or Romford, or Brentford, as it may happen, at five o'clock in the morning; and to pass through all the villages and lanes in the way (of which a list is published), in order to take up the hadjees; dinner is provided between the first and second services, and tea betwixt the second and third; after which, the said vans, fraught with men, women, and children, return home in the twilight from the scene of excitement; being all for the benefit of the population in the villages lying in the line of march from this Mecca of Methodism *.

* Advertisement, May, 1817. "Twenty guineas are offered by F. V. 60, Paternoster Row, for the choicest Essay on the best means for facilitating the *Introduction* of Divine Truth, &c. in the numerous unenlightened villages of Britain; of strengthening Associations already formed; effecting the formation of others, uniting Churches, (i. e. sects) for these important ends," &c. &c.

As the Serious Hoy was intended for the benefit of that mixed multitude of summer voyagers to the Isle of Thanet, who hear all languages but that of Canaan,—the Ark, the daughter of the Hoy, is a moored conventicle, designed "to accomplish the extended Salvation of Captains and Sailors; and the complete establishment of the precious Redeemer's interest on the river Thames, from London Bridge to Blackwall." Mr. Pipes Smith, once a boatswain, is very zealous in this work: and card models of the flag ship are launched at the boards, full of collections from Juvenile Auxiliary Associations.

> Down through the hatches, worn with Sabbath toil,
> Winds and unwinds, the congregation coil:
> Each waits his turn, and as one preacher ends,
> A brother bucket in his place descends;
> Here mounts the Presbyterian, grave and slow;
> And there the nimble Baptist dives below.

What pity that the author of these lines, in his spirited exposures of enthusiasm, should have so often outstepped the bounds of becoming seriousness. The succeeding comparison is indecorous, if not profane.

> Thus in that other Ark, whose weary breast,
> On flooded Ararat's tall summit press'd;
> Clean and unclean together, side by side,
> Growl'd, grunted, squeak'd, and gabbled o'er the tide.

CHAPTER XXX.

OTHER RELIGIOUS AND CHARITABLE INSTITUTIONS.

Contents.

I. *General Remarks on our public Charities.*—II. *Institutions connected with Religion.*—III. *Those for the Benefit of the Clergy: Remarks on Queen Anne's Bounty.*—IV. *Feast for the Sons of the Clergy.*—V. *Corporation for poor Widows and Orphans of the Clergy.*—VI. *Clergy Orphan School.*—VII. *Diocesan Funds for Widows and Orphans of the Clergy.*—VIII. *Sion College.*—IX. *The Lock.*—X. *The Magdalen.*—XI. *The Female Penitentiary.*—XII. *The Foundling Hospital.*—XIII. *The Asylum.*—XIV. *The Philanthropic.*—XV. *The Refuge for the Destitute.*—XVI. *Marine Society.*—XVII. *General Observations.*—XVIII. *Suppression of Vice, and Prison Discipline.*—XIX. *Dissenters' Charities.*—XX. *On Chapel Elections.*—XXI. *Concluding Remarks.*

I. If the trees were all pens, and the sea ink, and the heaven a scroll, they would be insufficient to describe fully the public charities of England*. Our charitable structures were termed, by Mr. Burke, so many electrical conductors, pointing their spires to heaven, and drawing away its lightnings from our national offences. Whether in providing for the relief of bodily ailments, or for

* Se tutti gli alberi fossero penne, &c.

redressing the more interesting wants of the soul, no country in the world ever vied with our own, in the number, ample funds, or excellent regulations of its humane institutions. It falls not within the plan of the present work, to enumerate the asylums for deserted infancy, unsuccessful industry, alienated reason, and forlorn old age; the provisions for the sick, the destitute, the depraved; which every where abound. We have not only general infirmaries for the diseased, but dispensaries for less severe ailments; and separate institutions for asthma, rupture, scrofula, cancer, diseases of the eye, and of the ear, contagious fever, small pox, vaccination; lying-in hospitals; and societies for the relief of poor married women in childbed. Humanity has instituted associations for superseding the necessity of climbing boys, and for improving the condition of chimney sweepers; others for preventing cruelty to animals; others for relieving persons imprisoned for small debts. The inhabitants of cellars and garrets, in extreme want, are relieved by the Strangers' Friend Society; while the strangers of other countries find in Britain the Friends of Foreigners in Distress. Hervé's National Benevolent Institution carries assistance to those persons of advanced age, and reduced fortunes, who cannot dig and are ashamed to beg; and spares them the pain of giving publicity to their names. The Humane Society takes under its care cases of

suspended animation, and chiefly aims at the restoration of drowned persons. It has restored to life five thousand three hundred individuals, and rewarded twenty-one thousand for risking their lives to save others. The Dollar Society takes its name from the amount of each contribution, and from the relief administered in small sums to the needy. From this has emanated the Ladies' Benevolent Society; in which the subscription is 10*s.* 6*d.* and the bounty confined to females. The Literary Fund wards off the ills of poverty, or old age, from decayed or unfortunate authors and their families. The Mendicity Society scours the streets of common beggars; and while it is prompt in the relief of real want, removes from the feelings of charity a mass of imposture: it has registered twelve thousand five hundred and twelve cases, fed ninety-six thousand two hundred sixty-five persons, and sent one thousand three hundred and twenty-one vagrants to prison *.

Concerning these institutions we observe generally, that some of them have no further connection with religion, than as they are instituted and supported by a religious spirit,—by charity,

* The hunting down of beggars may yet be carried too far. They serve to exercise the charitable feelings of that gay and thoughtless class, who would not trouble themselves to seek for objects.

"Whene'er I take my walks abroad,
How many poor I miss."

Had Dr. Watts lived now-a-days, he would have written this ode to great people.

which belongs to all religions. Others, excellent in themselves, have fallen under the management of certain proselytizing sects; who avail themselves of this influence, for the purpose of disseminating their own peculiar views of religion.

II. But there are several institutions of more prominent character, which deserve a more distinct notice; whether as intimately connected with the Church establishment, or with the body of Protestant dissenters.

III. *Institutions for the benefit of the clergy and of their families.*—The Reformation, favourable as it was to religion in England, materially affected the incomes and comforts of the clergy. A large number of benefices, despoiled of their great tythes, became inadequate provisions for their incumbents; who, being further admitted, by the abolition of celibacy, to the comforts of domestic life, could ill bear retrenchment from their means of supporting the families which now rose around them.

To remedy this evil, which had increased during one hundred and fifty years, through the advanced price of every comfort and necessary of life, Queen Anne relinquished the first fruits and tythes, for the purpose of augmenting small livings; and the governors of her bounty have, since that period, received occasional grants from the legislature. But, when it is considered, that of the ten thousand English livings, there were, A. D. 1700, nearly six thousand under the annual

value of 50*l.* we cannot but perceive with regret, that the operation of this fund must needs be slow and scanty, and that vast numbers of the clergy must still be placed in a condition of much hardship.

IV. Under such circumstances, since little, if any thing, can be saved, even by the most prudent minister, the death of an incumbent, or stipendiary curate, must, in many instances, be destitution to his family. No charity, therefore, can be more necessary or praiseworthy, than that which preserves from want and degradation, the widow and the orphans of a character who, by a blameless and useful life, has deserved well of the State and of the Church. With this view, an association for the relief of the orphans of clergymen was formed, nearly two centuries ago, entitled the "*Stewards of the Feast of the Sons of the Clergy.*" An annual sermon is preached, for the promotion of their objects, in St. Paul's Cathedral; and a dinner afterwards given in Merchant Tailors' Hall. A certain number of opulent individuals, some of them high in the Church and State, accept year by year the office of stewards, and defray all the expenses; both of the music in the cathedral, and of the subsequent entertainment. These are said to be equivalent to a present of 50*l.* from each steward. The tickets are given gratuitously; but collections are made both in the cathedral and hall; and as the most eminent personages, both civil and eccle-

siastical, with a large body of the clergy, attend, these contributions usually amount to nearly a thousand pounds. Although the apprenticing of orphan children of the clergy, be the leading object in the appropriation of this fund, its benefits are, occasionally, participated by the children of necessitous and deserving ministers, although their parents be yet living.

V. But the beneficence of this excellent association being limited, the more extensive institution, known as the "*Corporation for the Relief of poor Widows and Orphans of Clergymen*," was chartered by Charles the Second, in 1678. Its funds are directed to the assistance of widows of clergymen, and their maiden daughters above forty-five years of age; it also apprentices the children of clergymen, and extends its aid to poor incumbents and curates. By the help of benefactions, a permanent fund has been established; the rents and interests of which are annually distributed in pensions and donations; but to so large a number of claimants, the several portions are inconsiderable; no pension to a widow or maiden daughter exceeding 10*l.* saving two only of 25*l.* Two ladies, Mrs. Cam and Mrs. Middleton, left to this institution sums yielding annually 1900*l.*; solely for the benefit of poor clergymen having large families and good characters. The whole income in 1823 was 14,986*l.*; from which, apprentice-fees were paid with fifty-nine children

of clergymen, eleven of whom, at 40*l.* each, were from the Clergy Orphan School; three hundred and ninety-three widows have 10*l.* each, and two hundred and twenty-two maiden daughters 4*l.* 4*s.* each. There are two pensions for lame daughters of ministers; but widows marrying again, or having bad characters, or possessing means of subsistence above 40*l.* a year, are excluded from the benefits of this charity.

VI. But the funds of this institution, having a multifarious object, are limited in each of their applications; and some further establishment was necessary, to relieve the orphans of ecclesiastics from poverty, and to place them in the way of earning a reputable livelihood.

For the furtherance of this object, a society was formed in 1749; since which period it has received into its schools more than nine hundred and fifty children of both sexes; most of whom have been provided for in apprenticeships, or in other ways, according to their talents and inclinations; strict care having been previously taken of their morals, and of their advancement and improvement in useful learning.

In the year 1809, this society was incorporated, by the title of "The Governors of the Society for clothing, maintaining, and educating poor Orphans of Clergymen of the Established Church, in England, until of Age to be put Apprentice." The Act was obtained at the sole

expense of *Shute*, Bishop of Durham, who added a liberal donation of 500*l.*

The schools subsisted for several years upon a smaller scale, at Acton and at Lisson Grove; but in the year 1812 a spacious building, capable of accommodating one hundred and sixty children, was erected, by subscription, in St. John's Wood, Mary-le-bone.

The schools for the male and female children are entirely apart and distinct, and the strictest regulations are adopted. The education is conducted according to the National System; but, owing to the state of the funds, the number of pupils (in 1823) exceeds not one hundred and seven.

The present income and expenditure amount to about 500*l.*, and a provision is contemplated for the more serious pupils, as missionaries in the east and west Indies.

VII. There are separate funds, in each diocese, for the widows and orphans of the clergy, supported by annual contributions; and at two Colleges, Bromley in Kent, and Froxfield in Wiltshire, a certain number of clergymen's widows are provided with small houses and pensions. There is a similar institution for widows of the Welsh clergy, at Corwen, in North Wales. Others in England are those of Winchester, Salisbury, Lichfield, Ashburne, and Cambridge.

VIII. *Sion College*, built on the site of an ancient priory, was incorporated by two charters of Charles the First and Charles the Second; all

the clergy of the city and suburbs being fellows. It contains a library, stocked with a valuable collection of the early English chronicles, and old divinity. Under this library are alms-houses for twenty poor persons. A Latin sermon is preached to the clergy once a year; after which, the founder has ordered a dinner, for the promotion of harmony and good will.

IX. To mitigate the evil consequences of unbridled passion, humanity has prepared two hospitals—the *Lock*, and the *Magdalen*.

The *Lock* derives its name from Loke, a house for lepers; and, in truth, when we consider the influence of depraved women, in seducing the unwary of both sexes, in tempting them to dishonesty, and drawing them on to ruin of mind, body, and estate, we must approve of a term which compares the objects of this charity to persons afflicted with a pestilence. It was instituted A. D. 1746, for the cure of that disease which is the peculiar scourge of lewd and licentious conduct; for, though suffering virtue has ever the strongest claim upon humanity, suffering vice ought not to be left to perish; especially when it is considered, that a timely cure may reform the mind while it heals the body. Innocent women frequently receive this complaint from profligate husbands; and the more vicious patients, if neglected, would diffuse a scourge among the community, or transmit to innocent

babes an inheritance of loathsomeness. The patients, excluded from other charities, or admitted with some expense, are here received without any deposit; much care is taken to reform their morals, during their stay in the house; and to obviate an objection relative to the operation of this institution, as an encouragement to vice, no patient can be received a second time. The wards are statedly visited by a worthy chaplain, who surrenders himself to the risk of martyrdom; for, by reason of the effluvia, he is in a continual state of salivation. Each room is likewise furnished with religious books. This charity, since its institution, has relieved forty thousand persons; many of whom have been reformed from their profligate courses.

It being found, however, that many of the women, on leaving the house, had no resource but a return to prostitution, an asylum was opened, in 1787, for females desirous of finding such a refuge. Here they are protected, maintained, employed, and instructed, till they can return to society, enabled to earn a livelihood, and armed with solid principles to save them from relapse into vice. Various instances of individual reformation have evinced the wisdom of this supplemental establishment.

The expenditure of the Hospital exceeds 2400*l.* and that of the Asylum is 600*l.*

The Lock chapel, at Hyde Park Corner, has

ever been under the influence of the Calvinistic Evangelical ministry; from the days of Madan and De Coetlegon, to those of Scott and his successors*.

X. While the Lock affords relief to the body diseased by prostitution, the *Magdalen* opens its gates to the penitent spirit, weary of that course of profligacy. This institution was opened in 1738, to afford shelter and employment to penitent prostitutes; and to restore them, in a reclaimed state, to society. Having obtained a site in St. George's Fields, the governors were incorporated in 1769; by which land could be taken, without license, in mortmain, and the rights of common were extinguished. They have greatly benefited the Borough, by the expensive draining of Lambeth Marsh.

Nearly five thousand young women have derived the benefits of this institution, and of these two thousand five hundred have been restored to their friends, or placed in reputable situations. No inmate is ever discharged unless at her own desire, or for misconduct; or without being provided with means of earning an honest livelihood. Many of the women, on leaving the hospital, are

* It is one of the only chapels in London now open to Dr. Hawker, who lately preached a sermon there, from the very delicate text, "I have played the harlot with many lovers;" which he discussed first in its literal, and secondly in its figurative acceptation.

under twenty years of age. The new hospital can receive eighty penitents; these are classed according to their behaviour; they attend the chapel, like the Lock patients, concealed by a screen, and have never been seen by any visitor, except the governors, who inspect them once a year; and once by the Duchess of Oldenburgh, though not without their own permission. Females seduced and deserted, who have never been in a state of prostitution, find here an asylum. Dr. Dodd was for many years a preacher at the Magdalen; which is partly supported by the Sunday collections in the chapel.

XI. *The London Female Penitentiary*, in Pentonville, was built as a supplement to the Magdalen. If we believe Mr. Colquhoun, whose magisterial office gave him means of accurate calculation, not fewer than thirty thousand women are continually living by prostitution in London; and in thirteen years, more than eighty thousand die, the wretched martyrs of seduction from innocence*. But, even if this computation exceed the truth, the limited powers of the Magdalen must still render the Penitentiary a valuable sister charity.

This institution was founded in 1807, and receives more than fifty claimants; its income and expenditure amounting to 2500*l.* Its utility

* Colquhoun on the Police.

is proved by the number of applicants; four or five girls, under twenty-one years, soliciting admission every week. The penitents are admitted by petition, but not till after two months of probation. Each receives a Bible on her entrance, and carries it away on her departure. Classes are formed according to the ability to work; and for each individual is reserved about one sixth portion of her earnings. When placed out, and bringing a certificate of good behaviour, they receive one guinea at the expiration of the first year, and two for the second. It were well if these institutions were even the last resorts of disease, want, and despair; yet preference is always given to the young, and partially depraved; and the period of refuge is purposely limited. Where there is shame, there are the rudiments of virtue; and she, who feels convinced that one false step by no means justifies a wicked course; and who, when pleasure holds the cup to youth, flies to sober tranquillity, is here received by those who participate that joy which is in heaven over one sinner that repenteth. The arrangements of the Penitentiary seem superior to those of the Magdalen. The internal management is committed to twenty-four married ladies; there are probationary, sick, and refractory wards; and the chapel is not open to the curious public. Here too, there is said to be a more lenient, delicate,

and judicious treatment. The Penitentiary is, however, an Evangelical concern.

XII. While humanity is thus exerted in behalf of those, who have proceeded some way in licentious courses, the deserted offspring of others, who have taken one false step, find the tender care of a parent in the *Foundling Hospital.* The first proposal for such an institution was made in the reign of Queen Anne, and was supported by Mr. Addison, A.D. 1713, in No. 105 of the Guardian; but it was not till ten years afterwards that Mr. Coram, a merchant, undertook that task which, after seventeen years of perseverance, was crowned with the royal charter in 1739*. To prevent the murder or exposure of children, or the destruction of them, by illicit practices, before they see the light; to save them from being placed with unprincipled nurses, who often distort them through neglect, or in order to excite compassion, and often initiate them in habits of depravity; to preserve to the state useful and principled citizens, and to provide for them suitable means of livelihood; such are the noble views of the Foundling Hospital.

Fifty-six acres of ground were purchased from the Earl of Salisbury, for 7000*l.*, extending from Ormond Street towards Gray's Inn Lane; and nearly the same sum was expended in the build-

* Bernard's Account.

ing of the hospital, exclusive of the eastern wing, which was raised for girls in 1752, with the sum of 11,000*l.* bequeathed by Mr. Emerson. The whole structure was fitted for the reception of four hundred children, and was embellished by the talents of Hogarth, Hayman, Highmore, and Rysbrach. For Highmore's "Hagar and Ishmael," and Hayman's "Finding of Moses," the "Pharaoh's Daughter" of Hogarth, might be a suitable companion; and with Rysbach's bas-relief of "The Children at Work," they were all appropriate decorations; but what concern the "March to Finchley" can have with the Foundling Hospital, unless the scene of dissoluteness pourtrayed in the one, might contribute to the peopling of the other, it is not easy to determine.

Handel presented the chapel with its organ, and with the benefit of his oratorio of "The Messiah;" of which the profits were 6700*l.*

Various grants were voted to this charity by Parliament, until 1771, when they ceased. The chapel, rendered attractive by music and popular preaching, produces about 3000*l.* per annum; and thirty-six acres of land are let on building leases.

Mr. Addison had recommended the box or lanthorn used in Paris, Rome, Lisbon, and Madrid; which, when a bell is rung, is, with the deposited infant, turned inwards to the hospital, without any further inquiries; but this would not

suit a country like England, where poor laws are in force, and where the parents of an infant must be constrained to pay for its maintenance according to their ability. No child is, therefore, admitted, unless the mother appears to make oath that she knows not where to find the father, and that she is herself incompetent to the support of her child.

At the weekly boards petitions are received, and children are admitted under the age of twelve months; excepting those of soldiers and sailors, for whom there is an extension to five years. The infants are sent, to be wet-nursed, into the country, where they remain till they are four or five years old; a number, affixed to their clothes, corresponding to the number registered at their previous baptism. On their return to the hospital, they are placed in its schools, initiated into the house-work, and trained to branches of industry; but as many of the boys are made apprentices to London shopkeepers, writing and accounts are more attended to than manufactures. In settling their apprenticeship, great care is taken for the preservation of their morals; and the result, in their conduct, has proved highly satisfactory. The present receipts exceed 13,000*l.*

XIII. On a more contracted scale, and now in a declining state, the *Asylum for Orphan Girls*, in Lambeth, is provided for the daughters of soldiers and sailors, and for others who, bereft

of their parents, are at a distance from their friends, and too young to afford information respecting their settlement. Such objects are here preserved from the miseries of present want; and, as they grow up, from exposure to early seduction.

This charity owes its establishment to the late Sir John Fielding, who knew, as a magistrate, how much it was wanted. It was incorporated in 1800, and maintains and instructs nearly two hundred children. The guardians, each entitled by a donation of 30*l.* present according to seniority; but if any child be fraudulently admitted, she is sent to her parent, when either parent is discovered, or to her settlement, when it can be ascertained. To train domestic servants is the object of this institution; and therefore diseased, deformed, or infirm children, are not admitted; but if a child becomes unfit, by disease or infirmity, after admission, for the labour of domestic service, a premium of 10*l.* is given with her as an apprentice. This charity is partly supported by morning and evening preachers; but of late years people have become solid and serious in their religion, to a degree above the general tone of what is termed chapel-preaching; and it is said, that in all the public charities this source of revenue has diminished. The Madras system has been adopted in this asylum: the system of mutual instruction,—simple, expedi-

tious, efficacious,—saving time, exciting emulation,—rewarding merit, and converting a toil into an amusement.

XIV. To snatch from vicious courses a body of children, whom parentage or circumstances placed in the path of ruin, is an object of deep interest to those benevolent minds who prefer timely prevention to rigorous punishment, and seek to intercept the last dread infliction of the law. In this feeling have originated two kindred societies, *The Philanthropic* and *The Refuge for the Destitute.*

The Philanthropic, situated in St. George's Fields, takes its date in the year 1788; its object being the reform of criminal children, and of the offspring of convicts, by providing for them suitable employment, and training them to habits of religion and industry. "And that must surely be a noble institution, which seeks its objects in the nurseries of iniquity, and derives strength and wealth to the community, from the very sources of impoverishment and decay; thus at once cleansing the Augean stable, and converting its contents into the fertility of the land*.

The income of this society, including the chapel receipts, and the sale of work, amounts to 6000*l.* Two hundred children of both sexes are generally maintained. The age of admission

* Highmore on Public Charities.

is from seven to thirteen; but from eight to twelve is the usual range. The society has a house at Bermondsey, entitled "The Reform," established in 1802, to avoid the inconvenience and impropriety of mingling the profligate with the partially reclaimed, or the yet untainted; and hither, all boys, admitted on account of personal delinquency, are sent in the first instance, for instruction and discipline; for it is generally remarked, that young culprits have been only taught what is bad, and are grossly ignorant of religion. Out of school hours these boys pick oakum, that they may break their habits of idleness. When any of them exhibit marks of improvement, they are transferred to the manufactory in St. George's Fields; where the several trades of printing, *copper-plate printing* (this might as well be withheld from such pupils), book-binding, shoe-making, tailors' work, rope-making, and twine-making, are carried on; and the industrious are allowed a portion of their earnings. The best behaved are apprenticed out to tradesmen, with a premium; and bringing a good character, receive rewards at the expiration of the first, third, fifth, and seventh years. The girls are placed in a spacious building contiguous to the manufactory; intercourse being prevented by a high wall. Greater caution is requisite, in the reception of girls than of boys; and only the children of convicts, or mere beginners in delinquency, are selected.

Those who have contracted habits of vice, might impede the reformation of their fellows, or corrupt the yet uncontaminated. The girls are trained to menial service; they make their own clothing, and wash and mend for the manufactory.

This society has sent circulars to different public charities in the metropolis, expressing a desire to supply them with shoes. A monopoly of this description is not fair to those industrious tradesmen, who have undergone regular apprenticeships, and been brought up as industrious citizens. It is taking the means of subsistence from the regularly decent, to add a premium to the once depraved. The dogs may eat crumbs from their master's table, but ought not to consume the food of the children. As much joy as is meet be for the returning prodigal; but let not him, who has ever continued with his father, be robbed of his portion of the inheritance.

XV. Allied to the Philanthropic, and in some measure connected with it, *The Refuge for the Destitute*, founded in 1806, opens its gates to persons discharged from prisons, or the hulks, unfortunate and deserted females, and others, who from loss of character, or extreme indigence, cannot, though willing to work, procure an honest maintenance. The females in their establishment at Middlesex House, in the Hackney Road, to the amount of seventy-nine, are employed at their needle, in washing, and in household work; and,

after a period of improvement, are restored to their friends or relatives, where it is proper, or placed in respectable services. Shoe-making, basket-making, tailors' work, book-binding, and preparing fire-wood for sale, are the occupations of about sixty males, in the establishment at Hoxton. Here too a portion of the earnings is reserved for the inmates; and rewards, after they are discharged, are given for good conduct, in the situations to which they are removed. Others, whom circumstances exclude from the institution, are supplied with money and working implements.

Since the year 1818, two temporary establishments have been annexed to this institution; temporary, by reason of the shorter period of shelter afforded to the objects received. The branch for the males was fitted up at Hoxton, at the sole cost of the Society for improving Prison Discipline; and affords a resting place for the penitent offender, on his discharge from penal confinement. A correspondence is likewise kept up with the Society for the Suppression of Mendicity; by which that useful institution may have an opportunity of reclaiming the vicious as well as relieving the unfortunate. Though in this public charity, the penitent criminal, the deserted female, the helpless labourer, and the famished stranger, are saved from the dreadful necessity of yielding to the temptation of immediate hunger

and want, a considerable number of the inmates are youthful culprits; and a kind of understanding takes place betwixt the Refuge and the Philanthropic, that reception into the one, shall commence at the age of exclusion from the other. But both institutions seem fettered by regulations, from the letter of which an occasional departure might be justified, when a fellow creature would be lost through adherence to jots and tittles. This I experienced in a case which I shall here subjoin, in order to convince the public, that, notwithstanding the beneficial operation of both these charities, there is a "*hiatus valde deflendus*," in their spheres of utility. Mrs. Colney is an industrious woman, deserted by her husband, and supporting herself and two children by washing, in Camden Town. The girl, in returning from the National School, was ridden over by a cart, and had her arm amputated at the shoulder. The boy, being incontrollable, has attached himself to a gang of juvenile delinquents, and is fairly initiated in a career which, if not timeously checked, will terminate in the gallows. He had been several times taken up, and latterly, for stealing a watch; which was found upon him, though the real thief escaped. By reason of his extreme youth, the prosecution was dropped, after he had been brought up to Hatton Garden. At this crisis, by desire of his mother, I applied, as minister of the parish, to the Refuge; but received for an-

swer, that the boy was inadmissible by reason of his age, but that this would be no objection at the Philanthropic; to which I was referred and recommended. But the Philanthropic beat me back with a regulation, stating that the boy must have been charged upon oath before a magistrate, to find a reception in their Reform. Now here was a boy, nine years of age, notoriously vicious, the terror of his neighbourhood, and the ruin of his mother; yet having in his breast a spark of reclaimableness. The Refuge rejects him, because he is not old enough: the Philanthropic, because he is not depraved enough; and so the poor lad, between the two, falls back into the bands of depravity, to be finished in the accomplishments of vice, and perfected for either institution. For the faults found by both, are always mending; and yet "*principiis obsta*" is a sage principle methinks, in the therapeutics of the soul as of the body; and it seems marvellously absurd, that the constitution of these two societies should be marked with such fatuity as to lead to the conclusion, "Take your juvenile delinquent back, he is not yet sufficiently depraved for us; let him grow a little older in vice, and a little more hardened, and then 'tis chance but we may speak to him."

XVI. There is, it is true, a *Marine Society*, which converts vagrant or unemployed boys into useful seamen; but this is a kind of press-gang,

which may be contrary to the wishes of the parent or the dispositions of the child. There has also been a meeting (1824), for the purpose of forming a Society for the Prevention of Crime; and this has evidently been occasioned by the technical repulses given by the Philanthropic and the Refuge; but its operations are still in the womb of futurity.

XVII. These are the leading public institutions in intimate connection with the Established Church, deriving part of their funds from a chapel of the Establishment, or having a clergyman as their chaplain and superintendent. To some of them we would drop the hint, that more comforts ought not to be provided within their walls, for the idle and the vicious, than the industrious and the respectable can earn for themselves. To neglect this maxim is to discourage honest independence, and to offer a premium to immorality.

Others we would counsel to beware of wrapping themselves up too much in technicalities:— in strong cases, exceptions should be allowed; nor ought a human soul, without other resource, to perish, through strict adherence to the letter of a regulation.

Neither is it advisable, for the guardians of these charities to embarrass themselves with scruples and difficulties. That all cannot be done, is no reason why part should not be done; that better plans are practicable, though the result be

doubtful, is no reason for deserting the beaten track of good; that all the public are not satisfied, for they never can be, ought not to impede the steady march of beneficence. It ought to be assumed, that there will ever be failures; that there will be imperfections on the one hand, and opinionative theorists and captious objectors on the other. But let charity pursue her course, and her car will move in triumph; as the sun, having quaffed the morning mists, beams forth in undiminished glory.

XVIII. There are many other excellent institutions, which it falls not within our plan to notice. Such, for example, is the *Society for the Suppression of Vice;* whose object is the prosecution and punishment of those who counteract the religious education of the people, by vending blasphemous works, or taint the morals of youth and innocence, by circulating obscene prints and ballads*.

Such is the *Society for improving Prison Discipline, and reforming Juvenile Offenders;* which, following the plans of Howard, proposes to make prisons, by salutary labour, privation, and restraint, objects of dread to the young delinquent, and to induce him, on his liberation, to abandon his guilty habits.

* In spite of the many calumnies and railings which have attempted to hiss down the *Society for the Suppression of Vice*, it has maintained its ground, and proved highly advan-

But I must here take leave of this interesting theme, sensible that I am wandering from my

tageous to the moral interests of the community. It was the daughter of an institution established in the year 1789, for the purpose of guarding Christianity against the assaults of infidelity and profaneness, and preventing the pollution of public morals by profane and licentious publications. Perhaps the latter society, instituted in 1802, has exposed itself to just censure, by its severity towards the venders of meat early on Sunday morning, to mechanics who obtain not their wages until late on Saturday night; while routs, conversaziones, concerts, and Speaker's dinners on the evening of that hallowed day (an evil enormously greater), are left untouched; but their labours in checking the proceedings of the hawkers of abominable books and engravings, thirty of whom were employed by one house, chiefly among the boarding-schools in and near the metropolis, demand a far more gracious return than the abuses with which they have been persecuted. In Oxford they stayed the evil of immoral print-selling, which had advanced to an appalling extent. They further profess the suppression of riotous and disorderly houses; the protection of female innocence; the punishment of cruelty to brutes. They are enemies to breaches of the peace, lottery insurances, and false weights and measures.

This society has arisen out of a conviction as to the inefficacy of the unaided magistrate to repress infidelity, insubordination, and licentiousness. In the first year after its establishment, besides much good effected in the way of prevention, the following convictions took place:

Profanation of the Sabbath - - - -	440
Vending obscene books and prints - -	7
Riotous and disorderly houses - - -	11
Lotteries and little goes - - - - -	26
Cruelty to animals - - - - - -	3

In 1794 a similar society was established in Ireland.

main object; which is confined to institutions connected with the Church by a closer bond than that of general charity.

XIX. I must observe, however, that the Protestant dissenters have many excellent charities of their own: schools established in Shadwell, Bartholomew Close, and Spitalfields, for more than one hundred years; societies for the relief of widows and children of their ministers; and funds for the relief of poor ministers and students. From the dissenters, likewise, many of the Church charities receive a liberal support;

Though not strictly a religious institution, yet connected with the morals, by increasing the comforts, of the inferior classes, the *Society for bettering the Condition of the Poor* may be classed with these benevolent associations. Its object is, to circulate useful knowledge among the lower classes, in whatever concerns their œconomy, industry, health, education, diet, cleanliness, moral and religious habits, and general comfort. This society has published many volumes of Reports, which have been much indebted to the labours of Sir Thomas Bernard; and, in regard to typhus fever, and other disorders of the poor, to those of the late philanthropic Dr. Bateman.

This society endeavours to counteract, by persuasion, the evils which the Society for the Suppression of Vice oppose by rougher means: Sabbath-breaking, dram-drinking, lotteries, profane exhibitions, mendicity. It attends to the state of large manufactories, and of parish relief. Its reports take notice of all improvements in Sunday and day schools, penny clubs, savings banks, friendly societies. It proposes a system of instruction connecting the rising generation with our civil and ecclesiastical establishments.

but, though this ought to make Churchmen tolerant and conciliating, it ought not to lull them in remissness, in fencing the pale of the Establishment, and in guarding the orthodoxy of its principles. Let the Evangelical clergy see to this. True liberality is not heedless concession; and peace with all persuasions is to be sought, without lukewarmness towards our own*.

XX. A considerable number of these charitable institutions derive part of their support from the Sunday collections made in their chapels, after the sermons, or rather exhibitions, of popular preachers; accompanied with attractive music. On this source of revenue we shall only remark, that the less of theatrical display that is introduced into acts of solemn devotion,—the less that church music departs from its simplicity, to assume the nature of a concert,—the less that people are attracted to places of worship, through motives

* In all the female charity schools, where the children are boarded, the governors experience much difficulty in apprenticing them out, by reason of a late Act requiring the assent of the parent to the indenture. It is of infinite importance, in these schools, to follow up the care bestowed for several years, by placing the pupils in respectable situations from the age of fourteen to eighteen years,—the season of their greatest peril. But a mercenary parent defeats all their efforts, by withholding his signature to the articles of engagement; in defiance of his previous obligation, signed by himself, to agree to them. It is sincerely wished, that the legislature would devise some measure to obviate this serious evil.

of taste, rather than of piety,—so much the better. The mode in which these preachers are elected, however, may deserve some stronger animadversion. A vacancy being announced, a number of candidates start together,—sometimes more than twenty; and each occupying a Sunday in his probationary sermon, it may be six months before the prize is adjudged. In the meantime a regular canvas is going forward, not unaccompanied with electioneering manœuvres; and the result of the whole may be the appointment of the candidate who is made up of flash and assiduity, to the discomfiture and dishonour of the learned, the able, the modest, and the friendless. These remarks are not intended as a sweeping reflection on the qualifications of all the preachers for public charities; if such were their meaning, the names of Moore, Gardiner, Matthew, and Pittman, would rise up in contradiction. But the whole system is bad: the judges are, for the most part, incompetent to decide upon the merits or defects of a sermon, either in point of composition or theology; their judgments may be deluded by its glitter, or taken by surprise by its plagiarisms, considered as a specimen of talent. The very requisites for the situation, exalt the showy, the superficial, and the declamatory, above the simple, the solid, and the argumentative; and thus are the feelings of the divine and the scholar, after being long sported with, in the end severely

wounded. We could unfold, but it were invidious, a few of these proceedings and results. We could show how one candidate set another upon a wrong scent, by promising him assistance in obtaining the Magdalen, while they were both canvassing for the Foundling. We could tell of one polished elector, who on seeing a new probationer, exclaimed, "So, here we have another fellow come a-grinning for the hat." We could tell of a certain high-spirited gentleman who, in canvassing an electing grocer, and being met with the ungracious "Well! and what are YOU come here about," tossed a shilling on the counter and demanded a pound of figs; and of course lost a vote, and a good deal of interest. We could tell of a minister, who being invited to dine with an elector, launched out in the praises of the Established Church; but, ere long, found he had got into the wrong box, his host the elector being a dissenter. Dr. Gregory* complains, in a note

* "It is not customary, at present, to burn men for their learning; their punishment is now only to be starved. A clergyman, of irreproachable character, was lately a candidate for a place in the popular gift, for which he was allowed to be qualified; but it was seriously urged against him, that he was a man of erudition. Happily for his antagonist, no such objection could be laid to his charge; and he was, moreover, supported by the most profligate nobleman in Europe, though the object was the care of a female seminary. The event was as might be expected."—Gregory's Christian Church, vol. ii. p. 189.

to his "Church History," of his defeat at the Asylum, by a competitor, of whom he speaks in no respectful terms. The day was lost by a single vote, being that of a gentleman whose carriage could not draw up within the limited time. All this might be avoided by the governors of public charities, were they at once to make a tender of each vacant lectureship to some clergyman of approved talents.

XXI. When we contemplate these valuable associations, to a few of which (together with the local charities of every one's respective district) 10*l.* or 15*l.* a-year, saved out of a moderate fortune, might render important assistance; thus at once contributing to maintain the religious establishment of the country, and to diffuse, the most effectually and purely, the advantages of knowledge and Christianity;—the mind swells with a sense of the port of high pre-eminence which our nation assumes in the civilized world. Justly may the rich who support, and the indigent who enjoy these various plans of beneficence, unite with gladness and gratitude in the exclamation, "Happy are the people who are in such a case; yea, blessed are the people who have the Lord for their God."

We would wish neither to encourage ostentatious benevolence, nor to chill the spirit of secret almsgiving; but we would observe, that contributions to these well-regulated public charities

are not liable to imposition or abuse; that they make their way directly to their object; and effect the largest possible quantity of good, with the smallest possible means. Offices are, in such institutions, discharged gratuitously; the performance of which, if paid for, would cost many hundreds of pounds; and they are discharged with a zeal and attention, which could not be purchased with money. To contribute to such charities, is to lay a shoulder to the support of our excellent constitution, both in Church and State. It is to perform at once the duties of patriotism and of piety. It is to maintain the honour of our country, and to pay tythe unto God.

NOTE.—We would submit to every churchman the claims of the following list of charities on his annual guinea: 1. The Clergy Orphan; 2. The Society for promoting Christian Knowledge; 3. The Central National School Society; 4. The Clergyman's Widows, of his own district; 5. National School, for ditto; 6. Sunday or Charity School, ditto; 7. A public Hospital; 8. A Dispensary; 9. Indigent Blind; 10. Deaf and Dumb; 11. London Orphan; 12. Hervé's Institution.

CHAPTER XXXI.

ON EDUCATION.

Contents.

I. *Education prior to the Reformation.*—II. *State immediately after it.*—III. *Schools opened first in London; Norton Falgate.*—IV. *Parochial and Ward Schools.*—V. *Anniversary at St. Paul's.*—VI. *Progress of Manufactures.*—VII. *Origin of Sunday Schools.*—VIII. *Sunday School Union.*—IX. *On gratuitous Teaching.*—X. *Utility of Sunday Schools.*—XI. *Joseph Lancaster, Joseph Fox, and William Allen.*—XII. *Principles of the British and Foreign School Society; Objections.*—XIII. *Their Answer to these Objections.*—XIV. *Reply.*—XV. *Mechanism of the Lancasterian Schools.*—XVI. *Dr. Bell, and Madras System.*—XVII. *Comparison of the two Systems.*—XVIII. *Infant Schools.*—XIX. *Anti-educationists.*

I. POLITICIANS and moralists, in their views of national improvement, have united in recommending the removal of ignorance from the minds of the lower classes, by general and gratuitous instruction*.

* Trist's Policy of Educating the Poor, 1822.

"Afore the blessed Reformation," says Fox*, "it is not unknown what blindness and error we were all in; when not one man in all this realme, unlearned in the Latin tongue, could say, in English, the Lord's prayer; or knew any one article of his belief, or rehearse any one of the ten commandments. And that ignorance, mother of mischief, was the root and well-spring of all idolatrie."

II. To the higher orders, at that period, a smattering of Latin was communicated; but no provision was made for the advancement of the lower orders, in any species of intellectual culture†. Even during the century succeeding the Reformation, little was done to remove the blindness of the inferior classes. "It would make any true Christian's heart bleed, to think how many thousand poor souls there are in this land, that have no more knowledge of God than the heathens. Thousands of the mendicant condition never come to church, and are never looked after by any; likewise thousands of mean husbandry men that do come to church, understand no more of a

* Fox's Acts, &c. p. 1727.

† Christ's Hospital affords no exception to the fact here asserted. Both in its original foundation, under Edward the Sixth, and in the additions made by Charles the Second, it was limited in the number and description of its objects; nor was it at any time a foundation for the lowest class, or for the general education of the poor.

sermon than mere brutes. Perhaps, in their infancy, some of them learned a little of their catechism; that is, they could, like parrots, say some broken pieces, but never understood the meaning of one line; but afterwards, as they grow up to be men, grow mere babes in religion, so ignorant as scarcely to know their heavenly Father; and are admitted to the Sacrament of the Lord's Supper, before they are able to give an account of the Sacrament of Baptism *." These lamentations over the ignorance of the lower classes, uttered towards the end of the seventeenth century, by the pious Herbert Croft, Bishop of Hereford, make it clear, that no platform, or fit provision for general education, was prepared, when our Church renounced the darkness of Popery; and that our great reformers, in promulgating their catechism and institutes, without appointing means for their being communicated to the poor, had left their work unfinished. Had these fathers of the Reformation arranged some judicious plan, for giving effect to their principle of general illumination, it would have come down to us hallowed by time, and by the reverence due to their sanction; like our other national institutions, of a kindred nature, it would have grown with our habits; and those wild speculative objections, now often started, to the training up of our population

* Trist on the Education of the Lower Classes.

in the principles of the national faith, would have been either not heard, or despised.

III. Here, as in after-times, that which the abstract reason of the thing could not immediately effect, was tardily produced through fear of an enemy. It was lest the Papists * should entice our children, that public schools and seminaries were founded in and about London. The first which was opened was that of Norton Falgate and St. Margaret's, in 1688.

IV. But it was after the death of Bishop Croft, in 1691, that individuals of high station and distinguished piety, both amongst the laity and clergy, deploring the ignorance of the bulk of the people, and fearing their return to Popery, formed the first rudiments of a society for inculcating genuine Christianity amongst the lower classes, and for checking the growth of vice and immorality. One of their principal means for effecting this object was the erection of catechetical schools. Such, under the auspices of the Society for promoting Christian Knowledge, was the origin of those parochial and ward schools which were every-where instituted in the metropolis, and in other considerable towns throughout England; professedly designed for educating, clothing, and apprenticing, as many of the children of the poor in each district, as its funds

* Rapin, v. ii. p. 261.

were competent to protect. In some cases, these schools were endowed; in others, supported by voluntary contributions; sometimes the children were wholly maintained, but generally they were not boarded in the house. All, however, are now clothed; and receive an education suitable to their humble sphere in life, or forming the basis of advancement to the more diligent and aspiring.

V. These constitute that annual spectacle at St. Paul's; where, clad in their various liveries, they present to the eye a rich and living mosaic; or, in their bloom and freshness, resemble a bank of tulips; while their thousand voices, piercing the dome and soaring to the skies, furnish a conception of the hallelujahs of that kingdom which, we are told, is composed of such; and while, to behold the youthful poor of the first metropolis in the world, thus trained to religious principles, spreads out for philanthropy a rich feast of reflection. Emperors and kings have been melted into tears, by this magnificent and interesting sight; and have envied London her charity-schools, more than all the other monuments of her pride. For more than a century, these schools have formed race after race of solid tradesmen and respectable servants; and a late keeper of Newgate (Kirby) declared, that for a series of years, no felon had been executed who had received the instruction of a ward school. These schools have been the means of carrying religion where it

would not have been otherwise known, and converting a band of mutineers into civilized worshippers. *Adams*, the patriarch of that remnant of the Bounty's crew who were found on Pitcairn's Island, having been educated in the parochial school of Islington, trained that colony in religious knowledge, and in a strict observance of the Sabbath *.

* *Education in England.*—The result of the "Returns of Education, by Endowment or Subscription, in the several Counties of England, made, under an Act of Parliament, by the Clergy of the Parishes," shows that there are 159,518 children receiving education by endowment, such endowments amounting to 275,387*l.*; and that 415,651 are being educated in charity day-schools, and 401,087 in Sunday schools. Hence it appears, that out of public or charitable funds, no less than 976,321 children, of both sexes, receive education; being one-tenth of the population. In the endowed schools, the cost is about 36*s.* per annum, per pupil; and the others probably do not cost 10*s.* each.

"ENGLAND.

Population, 1811 - - - - -	9,543,610
Poor, 1815 - - - - - - -	853,249
Endowed schools - - - - -	4,167
With scholars - - - - - -	165,433
And revenue - - - - - -	£300,525
Sunday schools - - - - -	5,168
With scholars - - - - - -	452,817

This is followed by a table which shows, that out of the grand total of children educating in England, being 654,282, there are 321,764 who pay for their education, while 322,518 are educated free of expense.

VI. As manufactures increased in this country, however, a new order of things presented itself. The labour of children became available at the earliest age: boys and girls of eight, seven, and even six years, could earn a few shillings in the week. The temptation was too strong for the

" WALES.

Population, 1811 - - - - - -	1,805,688
No return of poor.	
Parochial schools - - - - - -	942
With scholars - - - - - - -	54,161
And with revenue - - - - - -	£20,611
Endowed schools - - - - - -	212
With scholars - - - - - - -	10,177
And a revenue of - - - - - -	£12,679
Unendowed day-schools - - - -	2,479
With scholars - - - - - - -	112,187
Sunday schools - - - - - - -	807
With scholars - - - - - - -	53,449

" The unendowed schools fluctuate from year to year; but are on the increase.

" Four separate reports have been published, and a fifth is in the press, relating to charities connected with the education of the poor.

" In 1820, Mr. Brougham introduced two Bills; the first, for the better providing the means for the education of his Majesty's subjects; the second, for improving the administration of endowments connected with education, and for better fulfilling the intentions of the founders thereof. They stood over, after going through the committee, for collecting the opinions of the country; but, in consequence of the opposition manifested, chiefly from the dissenters, the intention is understood to be abandoned."—*See Morning Herald, for Thursday, June 14th,* 1821.

cupidity of parents; and the school season being pre-occupied, their offspring grew up in ignorance. But this was not the worst; for while these unhappy children were exposed to depraved examples,—separated from paternal inspection,—working or walking home, in the night,—independent at too early an age,—drawn from the country to large towns, and from a life of simplicity to crowded workshops, the very hot-beds of vice;—the evils that followed, in the train of ignorance, were aggravated by an artificial profligacy.

VII. As a corrective of this enormous mischief, Sunday schools were introduced, about the year 1781, by R. Raikes, Esq. of Gloucester; and were extended rapidly and beneficially throughout the kingdom. A society for their promotion and encouragement was instituted in 1785. This society provides Bibles, Testaments, and spelling-books; and receives applications from any part of England or Wales. The founders of schools, on application to the society, must state to the secretary the number of the scholars; and in succeeding applications, their progress and behaviour. Gratuitous supplies are voted, according to the exigencies of each case. Allied to this, there is a tract society, distributing cheap religious pamphlets; which greatly serve as an antidote to those infidel and immoral publications, circulated by the

mercenary and unprincipled*. This society boasts, as its chief patrons, the Barings, Wilberforces, and Thorntons; we hope, therefore, that there is no leaning to one description of schools more than to another.

VIII. This seemingly invidious remark has been suggested by another institution connected with Sabbath education,—the *Sunday School Union;* of which some account is given in our third volume. It is an association of gratuitous Sunday school teachers, for the extension and promotion of that system of instruction. In and about the metropolis there are thirty thousand Sunday scholars, and four thousand gratuitous teachers of Sabbath schools. All this looks fair and unobjectionable; and these teachers are, in their way, a body of respectable and benevolent characters; but it is now a common trick to make a trap of a title, and under the character of general liberality, to serve a particular cause. This is altogether a Methodistical society, and I will venture to say, there is not one orthodox churchman amongst their whole body. The last sermon was preached by the Rev. Dr. A. Waugh; who may be styled, both in respect of his reverence and his doctorship, "Over the hills and far

* Charity Almanack, 1823; Collins's Contin. of Mosheim, v. ii. p. 517; Reports of the said Society.

A. Waugh." To the tune of these Scots pipes, much gold was gathered in Silver-street chapel. In their address, this society profess to gather, under the banner of union, the scattered warriors in an ENEMY's country; *i. e.* the teachers of Methodist schools in the country of the Established Church. There are sixty subordinate unions, and a depôt in London.

IX. In the Established Church there is an insurmountable objection to the whole system of gratuitous teaching. The teachers are under no control; and sensible that they are conferring a favour, take it out in their own way. Their object, in fact, is not to teach but to expound; to force upon the poor children their own wild notions, and Calvinistic principles; to be not teachers but preachers. They are all textuaries, who begin with the axioms of partial redemption and irresistible sovereign grace; and ransack the Bible for detached passages, which, garbled and unconnected, give colour to such absurdities. Most of these gentry are trying, in the Sunday schools, the first flights of their hortatory powers, which are at length to perch upon the pulpit.

Connected with the Union are 5659 schools, 62036 teachers, and 637,936 scholars, in Great Britain; and on the Hibernian establishment 1878 schools, 12,578 teachers, and 174,329 pupils.

It is but justice to the Sunday School Union to state, that in their depôt, in Paternoster Row,

the whole apparatus for the education of the poor may be obtained at a very moderate price; and that many of their books are exceedingly instructive and entertaining. "Scriptural Illustrations" is, in particular, an excellent publication, and, considering the number of plates, remarkably cheap. Many of the books and tracts here sold contain nothing objectionable, and are printed with a singleness of moral intention.

X. Sunday schools, when properly conducted, are institutions of high importance; and still the best calculated for manufacturing towns, where children, being early employed in weekly labour, must be educated on Sunday, or not at all. It is, however, a gross violation of propriety, when the teaching goes forward during divine service; nor is it quite consistent with an hallowing of the Sabbath, to teach arithmetic on Sunday. When the children are brought to church, as they ought ever to be, little can be learned during two hours of school, on fifty-two occasions in the year; but that little is valuable,—it is cleanliness, order, hallowing of the Sabbath, and knowledge gathered piecemeal, leading to steady habits. Young persons, too, may continue in a Sunday school, though they cannot in a day-school, after they have entered on weekly employment; and thus gain, in a series of years, what cannot be compressed within one or two.

XI. The dissenters were not slow to see the

defects of Sunday schools, and to discern the harvest of advantage to which these defects might be turned; particularly in London, and other places not manufacturing. *Joseph Lancaster*, a Quaker, benevolent and shrewd, observing and deploring the mass of profligacy and ignorance which prevailed in that suburb of the metropolis called the Borough; which contained, recently, the Dog and Duck, and now contains the Rules of the King's Bench, Astley's, and the Surrey Theatre, and (considered as a place of nocturnal assignation) Rowland Hill's chapel; set himself down there, to use the words of the Edinburgh Review, "like a drop of healing balm upon an ulcer." As the expense attending ordinary education deprived numbers of the poor of this blessing, Lancaster began, in 1798, to devise œconomical plans, which, in a course of years he so far perfected, as to show how one master might conduct a school of one thousand children*; while the progress of the pupils, by reason of other improvements, was much more rapid, than under the old method. In 1803, he printed his "Improvements in Education," written with much vanity and confidence; a plan to gather together the children of parents whose thoughts were mainly bent on the present world; for what serious parent would fail to be alarmed at an education

* Manual of the British and Foreign School Society, with all the Reports.

without a creed, without an atoning Saviour, without a sanctifying Spirit! In 1805, George the Third honoured Lancaster with an interview, and on this occasion uttered the memorable expression, "It is my wish, that every poor child in my dominions may be taught to read the Bible." The King, from that time, became a subscriber of 100*l.* a-year. Few schools, however, were instituted before 1808. Prejudices were excited against the rising institution; subscriptions fell off; the founder, who had been personally imprudent, was plunged in debt; and the undertaking was threatened with utter ruin. At this juncture, another Quaker, *Joseph Fox*, with less of originality, but better talents for business, espoused the declining cause, and made arrangements with the creditors. Joseph Fox died in 1816, after a course of unremitting exertion in the cause. After his decease, the school was adopted by the benevolent *William Allen*, and flourishes under the auspices of George the Fourth; who, with that imitative filial piety which seems his principle, is an annual contributor of 100*l.* It has, since that time, been called the British and Foreign School Society. Joseph Lancaster, imprudent, neglected, and expatriated, sought refuge in America, where, for a livelihood, he now instructs a small village school.

The committee trains masters and mistresses at the new establishment in the Borough Road, and sends them out as applications are made; it

assists foreigners desirous of learning the plan, and of propagating it in their own country; and sells the apparatus for schools to all seminaries on the system.

XII. The leading principle of the British and Foreign School Society is a restriction of the lessons to the Bible alone, while the creed or catechism of any particular sect is excluded, in order to comprehend the children of parents of every religious denomination. Teaching the pure morality, and historical narratives of Scripture, it abstains from any doctrinal point which has been liable to dispute among men. Thus, for a paltry and problematical advantage, it sacrifices all those important doctrines and chief truths, which are the distinguishing glories of Christianity,—the safety and the strength of its adherents. The whole system is little better than Socinianism, with all its vague terms and subtle evasions. Redemption is mentioned, and grace is mentioned; but the one as moral freedom from the tyranny of the passions, and the other as a collection of virtues. Our Saviour is never mentioned by any other title, than that of the Son of Man. The school is opened and closed without any acknowledgement of Providence in prayer, or any united hymns of praise. It is pretended, that the spirit of the Gospel, its benevolence, is inculcated; but this love, derived from precepts without motives, may be of very uncertain acquirement, and im-

perfect character; while the lukewarmness, and the unsettled faith, are positive evils. The children appear to have a fearful precocity, to be all mind and no principle; impetuous coursers, without a steady rein on the neck, or any discipline that can effectually check passion. If the institution strictly adhered to its principle, it would not even teach the Lord's prayer, or admit the New Testament; for the children of Jews are admitted, and either of these would violate their belief*.

XIII. To all this the Lancasterians reply, "We teach not particular opinions, for that would destroy our unity; but we leave them free as air. Our children repair, on Sunday, with their parents, to their respective places of worship; and we only require a certificate that they have been present in the place of their choice. They may attend Sunday Schools of their own persuasion, and there be taught their own creed."

XIV. But will parents, so lukewarm, that

* In the Scriptural lessons appended in the schools there is one on divine worship, in which we are told very artfully, that God is to be worshipped in spirit and in truth; and that, in vain do they worship him teaching for doctrines the commandments of men; but the text which tells us not to forsake the assembling ourselves together is kept back; and it is not stated, that when two or three are gathered together in God's name, he will be in the midst of them. The text, "shall I give my first-born for the fruit of my soul," is carefully cited and misapplied; but it is not cited that "God so loved the world that he spared not his own Son," and that "no man cometh to the Father but by him."

they care not what principles their children are taught during six days, be anxious about their principles on the seventh? Or if they were, is it right to rear the poor of a kingdom in a belief, that education ought not to have *religious principles*, not as its incidental, but as its leading object?

After all, it is replied, these fears of the orthodox are altogether theoretical and groundless; and that the Church loses not her members through the British and Foreign School, may be proved by the following extract from the Sunday report of April 28, 1822: Church 92, Chapel 73, Sunday school 201, absent 4; total 370 boys. To this we rejoin, the more is the pity. We would know that our children are in church,—not by their bringing a text, but by seeing them there—by carrying them thither ourselves. We want our Church children grounded in our Church catechism; taught stable, tangible, and distinct principles; and impressed with the conviction, that these principles are the leading object of their education. We would not, like ostriches, drop our eggs in the sand, and leave them to be hatched by chance.

XV. The mechanism of this institution is excellent; though there is much unnecessary noise, trickery, and evolution. There is, however, in the higher children, an alarming impetuosity of talent,—a mental passion,—which, if not corrected and guided by dominant and settled prin-

ciple, will hurry the ill-fated youth into mischief; as a ship, with every sail set, and driving before the wind, and at the mercy of every changeful breeze, but having no pilot or steersman, would speedily be dashed on a rock, or whelmed in a quicksand. I saw a boy in the Borough Road school, in 1824, Demetrius Speridion, a Cypriot, who a year before knew not a syllable of English, and had then attained to the highest class. How little time must this boy have dedicated to religion! He had, in truth, an historical superficial smattering of it.

The British and Foreign School Society is in correspondence with several of the missionary schools at home and abroad, and furnishes them, if required, with masters and the apparatus. The King of Spain and the Emperor of Russia have sent persons hither to be instructed in the mode of tuition; and assistance has been afforded also at Hayti, New York, Philadelphia, and many other parts of the world.

For foreign countries, and for strange religions, the Lancasterian generalizing system of religion may not be inexpedient. But we would ask, when its establishment at home is pleaded for, where is the necessity for this olio of all sects and denominations of Christians, thronged together in one promiscuous assemblage? Where is its use? or rather, is it not fraught with danger? Why should we not, in education as in religion, assort the miscellaneous heaps, and separate them

into their proper parcels? Are the vital principles of Christianity, atonement, spiritual influence, and the doctrine of a triune God, matters so trifling, as to be set aside for a pitiful economy? or compromised for a deceitful uniformity; and absorbed in a species of Christian Deism, on the score of a spurious liberality? Let the different sectarists take care of their own children; their means are sufficiently ample. And as to the Establishment, let her look to herself, not with intolerance or persecution towards other bodies, but with a prudent regard to the full and proper information of her own poor, in her own principles.

XVI. As infusing into general education that precision and stability of principles which the constitution of the Lancasterian system precluded, the more sober friends of the Establishment gave preference and countenance to the Madras or National system. *Dr. Bell*, educated in Scotland (where emulation by taking places had long entered into the system of the grammar schools), and passing, as chaplain, into India, where he observed the natives teaching their children by inscribing letters on the sand, and employing grown scholars in the instruction of beginners, combined these principles together, as the rudiments of an improved system for educating the lower classes. He returned into this country nearly about the time when Lancaster was commencing his improvements; and a violent contro-

versy has arisen between the supporters of these two parties, respecting a claim to the palm of original invention; a piece of vanity which ought to have been absorbed in philanthropism, and with which the public have little to do. In fact, Mr. Lancaster long ago confessed, that he derived his system from Dr. Bell; although it is curious to trace the clumsy chicanery, with which he gradually dropped this acknowledgement*; and Dr. Bell himself, as has been just now stated, having derived the two principles of sand-writing and teaching by scholars from the Hindoos, and the emulation from the High School of Edinburgh. The sand-writing, indeed, might have been traced to the ancient mathematician, or to the founder of Christianity himself, who stooped down, "and wrote with his finger on the ground."

XVII. The progressive lessons,—the classification of the children,—the making a pleasure of a toil,—the softening down of the old system of frightening and scourging,—in short, the whole apparatus of œconomy, expedition, and ingenious method, are common to both institutions: and it is probable, that each is, in some respects, a plagiarism from the other.

With regard to tactics, each of these establishments can still boast peculiar merits; and it were well, if both would condescend yet further, to a mutual adoption of improvements.

* See British Review.

The Madras school is distinguished by simplicity, and the machinery works with a noiseless decorum. In the British and Foreign Schools there is more of empiricism, of ostentatious parade, to attract the groundlings. Yet these, like the evolutions of a regiment under drill, infuse order and spirit into the school, and excite the interest of the pupils. The "Look,—front,—take up,—lay down,—unsling,—recover,—out," compose as useless, but as pretty a play-work, as the "Make ready,—present,—fire," of a field-day. The one reconciles the soldier to his discipline; and the other, the boy to his lesson. The Madras system has but one word, "Attention;" and all the rest is managed with a few quiet significant gestures.

There is much sitting in the Lancasterian schools, and their form is an inclined plane, rising from the master's platform; who thus commands a view of the whole school, as they sit at fixed desks to perform their exercises. At the end of each desk, stands a monitor with a telegraph, which turns on a pivot, and bears on one side the number of the class, and on the other the letters EX, to signify examined; so that the classes write systematically, and the general inspector surveys the work at a *coup d'œil.* In the meantime, the reading classes perform their exercises in small semicircles, encompassing boards of the words stuck up against the wall. Each class, in the Madras school, takes the form of the

three sides of a square; the fourth side being occupied by the teacher and assistant; the teacher to instruct the class, and the assistant to register the places gained. The master has an inconvenient view of the whole; and, without continually pacing up and down the school, he cannot ascertain whether each teacher is doing his duty. The children stand, often too long; and a weakly boy sometimes drops with fatigue. This, however, is obviated, in well-conducted schools, by alternating the reading and writing lessons, and changing the posture from standing to sitting. The standing is more favourable to the taking of places; the more especially under the improved plan of taking them in a circle, which greatly increases the emulation.

The sand class is more neatly managed in the Lancasterian, than in the Madras schools. An alphabetical wheel, which in its revolution exhibits one letter to be copied at a time, and pointers in the hands of the children, is less clumsy than the monitor's drawing the copy-letter, and the children's imitation of it with their finger. The instruction of a class, by pointing to letters on an elevated board, is likewise preferable to those perishable cards No. 1 and No. 2, &c. placed in the hands of each pupil, to be copied on his slate. A tin plate for the leaf of the printed letters, with a slit at top for the script alphabet, enables the junior classes, where cards are used, to learn the print and writing characters

at the same time: but this is the boast of the National system.

But the Madras or National discipline possesses a material advantage in the simplicity and effectiveness of its registers. To each class there is a teacher and assistant, and it is the business of the assistant teacher to set down the places gained by each boy, on a ticket slate; from which they are read aloud in the class, every half day, for the satisfaction of the scholars. In the evening they are transferred to the register slate, and thence, every Saturday, copied into the register book. In this book, two columns are entitled A. and O.; A. signifying the aggregate of places taken in the week, and O. the order of the boy in his class. The first and second boy in each class are rewarded. This, improved by the new practice of numbering the places gained, not by the boy's standing at the top of his class, but passing the monitor and crossing from the top to the bottom, keeps up a perpetual emulation, and encourages the slower children. It is likewise the best security for regular attendance; for no boy, often absent, can gain in a week a high number of places. It is a stimulus to diligence in all the branches of education taught in the school; for to gain the highest aggregate, a boy must be continually rising. How infinitely preferable is the whole of this simple contrivance, to the bell and the whistle, the rapping of many hands, and the clattering of a thousand slates, which constitute the boisterous,

visitor-trap mechanism of the Lancasterian establishment*!

* The eleventh annual general meeting of the National Society for the Education of the Poor in the Principles of the Established Church, was held at the National Central School, in Baldwin's Gardens, Gray's Inn Lane, on Wednesday the 5th day of June, 1824; at which, all benefactors of ten guineas and upwards, and all annual subscribers of one guinea and upwards, were entitled to attend. His Grace the Archbishop of Canterbury took the chair.

The tenth annual report of the incorporated National Society for the Education of the Poor in the Principles of the Established Church, is to be had, gratuitously, by subscribers, at Messrs. Rivington's, St. Paul's Church-yard, and Waterloo Place; price, to non-subscribers, 1*s*. Secretary, T. T. Walmsley, D.D.

The schools in and about London are calculated to be about four thousand in number. The Central School was established for the sake, not only of the education of one thousand children, but also with a view of instructing masters and mistresses for schools in general, conducted on Dr. Bell's system, and furthering the general extension of education, by making grants of money, and sending supplies of books, when the cases seemed to demand such assistance. On this plan,

In	1812	There were united to the National Society, Schools,	52	containing children 8,000
	1813	- - - - -	240	- - - - - - 40,000
	1815	- - - - -	564	- - - - - - 100,000
	1817	- - - - -	1,009	- - - - - - 155,000
	1821	- - - - -	1,721	- - - - - - 215,000

Grants of money made by the National Society to associated schools:

1813 - - - - -	£2,332
1814 - - - - -	3,832
1815 - - - - -	4,510
1816 - - - - -	3,120
	£13,794

XVIII. Seminaries for the infant poor have been recently established at Milbank, at Spitalfields, and (in connection with the National School) at Islington; an experiment which has proved successful. Children are admitted at eighteen months old, and kept till they can be passed into the regular national schools. Of this plan the advantages are various. It sets the labourer and his wife at liberty to obtain work abroad, or perform it at home; whose hands would otherwise be occupied in the care of their infants. It enables them to send their more advanced girls to national schools, or to employ them in manual labour; instead of wandering about all day in the streets or fields, among idle and disorderly society, where physical and moral contagion might be caught. It relieves the industrious mother, to whom it would be loss to sacrifice her employment, from the expense of placing her child under the care of an hireling nurse during her working

There are about thirty associated schools in the metropolis alone. The expense for books, under the plan of this society, amounts to about 1*l.* 3*s.* 11*d.* for fifty children. If properly managed, these would last for six children in succession, by which the real expense would not exceed that of one penny for each.

It is in some sort an answer to the adversaries of education, that the secretary, Mr. Walmsley, has stated, on the authority of the late Recorder of London, that from 1814 to 1819, there were committed to Newgate four hundred and ninety-seven juvenile culprits, of whom only fourteen ever belonged to the National Schools.

hours; which cannot be accomplished, in the neighbourhood of London, at less than 6*d.* or even 10*d.* per day. It is a large public nursery, superintended by a prudent matron, and under proper regulations. Thus, too, are obviated all those accidents from fire, and over-laying, which so frequently happen, when infants are left alone, locked up in cottages and garrets.

In a moral view, the character begins to form at a much earlier period than is generally imagined; and the mind and heart are susceptible of the influence of habit, before the intellect can be acted upon. How often is this seen in children introduced into schools so late as the age of seven: with whom, education must begin by eradicating depravity already contracted, and often defeating all the instructor's exertions. Lying and swearing may commence with the use of the lips; thieving with that of the hands; waywardness, rebellion, and almost every bad passion, with the first dawn of existence. In manufacturing districts, especially, where children obtain employment at a very early age, infant schools afford them, in the absence of Sunday schools (which have been superseded, in the Established religion, by National schools) the only chance of obtaining sound culture, or forming correct principles.

Infant schools afford an excellent training for National schools. It is found, that when very young children are introduced into the latter seminaries,

the larger pupils are withdrawn by their parents, who will not permit their offspring to waste the time of personal improvement, in dry nursing little children. In Islington, the cost of the separate infant establishment amounts only to 20*l.* per ann. and coals. Over an infant school the motto would be peculiarly appropriate, "Suffer little children to come unto me."

In extolling infant schools, we speak of their principle, and not of all that quackery which forms their adjuncts. Nothing can be more ridiculous than teaching astronomy, geography, geometry, musical characters, and all the ologies, to infants under six years; particularly to the infant poor, and above all to the poor of Spitalfields. Mr. Wilderspin's school is furnished with scientific mountings, as a starved apothecary's shop with alligators stuffed, or a conjurer's robe with the signs of the zodiac, to dazzle the lovers of novelty. The worst is, that every new plan and offset, draws away patrons from the original and respectable institution. We therefore would recommend, not railing at these infant seminaries, but copying their better parts, with a salaried nurse, into the junior classes of our own national establishments.

In these schools, the very youngest are taken care of only until five o'clock in the evening. As soon as reason gleams, they are formed into classes, and taught by brass letters, sand boards, and pictures; while bodily exercise, and cheerful

amusement, are judiciously blended with these lessons*. A child is sent to the other end of the hall to fetch a particular letter, while the pence table is learned in a song, upon a swing, or with hands beating time; and with this the children are infinitely delighted. The lesson, and even the room, are changed from hour to hour, to relieve the spirits of the young flock. Arithmetic is taught by little cubes of wood, or a Chinese abacus, with coloured balls; and the names of things by pictures elevated on sticks. The position of the children is often changed, and the chief part of their earliest education is only a sport in the play-ground.

Twenty pence are one and eight pence,
That we can't afford to lose;
Thirty pence are two and six pence,
That will buy a pair of shoes.

Such is the first stanza of the song for the swing. There is also another song, sung in a figure, like a dance round a may-pole; where the two circles of children move in opposite directions: the subject being preparation for school.

This is the way we wash our face,
Wash our face, wash our face;
This is the way we wash our face,
Every day in the morning†.

* Wilson and Wilderspin on Infant Schools.

† See Wilderspin's Book, and Goyder's Manual.

Bishop Horne attributed his placid temper to the flutes with which his parents played him to sleep in his cradle. The *naiveté* with which Wilderspin's little book is written, particularly on the subject of rewards, is very pleasant. He found great difficulty in demonstrating, to a child five years old, the honour of being a monitor; but, whenever he offered a penny a-week, there was much emulation for the office.

In an infant school, the slightest indisposition is watched, and the child is sent home. Accidents are prevented by the fixing of the forms and doors, and elevation of the windows. Three hundred children can be taken care of for 150*l.*; "This," says Wilderspin, "would do much good; I question, whether it does not cost the country as much for every two persons transported out of it."

The infant schools have been decried, as a plan of the sectarists to take the earliest hold of the poor, for the purpose of proselytism. But be it so. *Fas est et ab hoste doceri.* Let us beware of the old fault, namely, nodding for a year or two over a stupid and useless argument whether the thing be good or bad; till dissenters (enemies if you please to call them so) shall get a-head of us, and we shall at last be compelled to hobble after them, with a bad grace. If the Church fail to do the business, it will be done, and done worse.

XIX. To the instruction of the poor, as thus rendered general by the Madras system, it is objected, by the Church anti-educationists, first, that it is the means of encouraging religious dissent; and, secondly, that it leads to the poisoning of principle, and the promotion of licentiousness.

1. The dissenters, it is said, avail themselves of the national schools, to obtain the education of their children; whom they then withdraw from the Church, with powers turned against the Establishment in which they have been nurtured. The Church is thus made to hatch the cuckow's eggs. Now, surely a large general plan for the religious instruction and moral improvement of the people, ought to be regarded with the eye of liberality, in the first instance, as in some small measure, at least, independent of the question of difference between one form of Christianity and another. If the universal character of the inferior classes be elevated in the scale of intelligence and piety, we ought to rejoice that the effect is produced in any way; and to remember, that religion of any kind is better than brute ignorance, —discipline of any kind preferable to unbridled ferocity; and that if, in some instances, our opponents should graft their own religious peculiarities upon our teaching, and alienate our children from the bosom of their nursing mother, they have still the same God, the same Saviour, the same Sanctifier; they still hold the same general lines of

faith, and refer to the same Bible, in every page of which a pure morality is inscribed.

In making this concession, however (and some may deem it too great), let us add, that it applies only to rare instances of dissent; or, what is nearer the truth, of occasional conformity; for were defection from the Establishment, as the result of education, either general or extensive, it would no doubt be a serious evil; and certainly one of sufficient magnitude to make us pause, ere we further encouraged the occasion of it. But, in truth, if we are to imagine that this alienation of our scholars from the Mother-Church can prevail to any considerable extent, we must forego all those reasonable anticipations which are founded in our knowledge of the force of early habits, and of that chain of associations whose first link is fastened in the most delightful season of life. These, together with the common gratitude, on which we may fairly reckon, in return for tuition under the care of our Church, might be sufficient securities against the apprehended danger, of our pupils being generally seduced to a desertion of her; or, at least, being ever marshalled in violent array against her interests.

In the very mixture of secular with religious teaching,—in our combined attention to the understanding and the soul,—we have another strong guarantee against enthusiastic fervours

and fanatical delusions; which are ever the fruits of ignorance.

But be it further remembered, that by discouraging our own schools, far from extinguishing this apprehended evil, we increase it in a tenfold degree: for the sectaries of every class have large and flourishing institutions for education of their own; and nothing could afford them a higher triumph, nothing a greater advantage, than our throwing the whole national instruction of the inferior orders exclusively into their hands; which would be the infallible result of the discontinuance of our Madras schools; thus surrendering our advantages, and investing Dissent with all the claims derived from the gratitude, the habits, and the early associations of the pupils. The floodgates of general instruction have been opened, and it is not in our power to close them; a mighty and overwhelming deluge has rushed in, and whether some may deem it, in itself, a good or an evil, it cannot now be obstructed; all that we can do, is, in an honest and active zeal, to give it the best direction of which it is susceptible, and to leave the rest to heaven.

2. In regard to the second charge,—that which connects national education with the increase of licentiousness and crime,—it seems to me to be just as reasonable as to assert, that the medicine is the cause of the disease. The new

system of education is inchoate; and the present generation of adult criminals cannot consist of its pupils. It is a palpable fallacy to say, that because diffused education and diffused crime coexist, the former is the occasion of the latter; it would, methinks, be fairer reasoning to argue, that the depravity arises from other causes; one of which is, that the education came too late to operate on the present race of adult criminals, and that the rising generation must yet show the full play of the improvement.

In fact, on a late inspection of the juvenile offenders in the several prisons of the metropolis, seven only were found, among four hundred and eighty, who had ever been nurtured in a public school of education.

In the catalogue of crimes, indeed, there is no small number, which have no visible, no possible connexion with education. Dishonesty, drunkenness, depredation, debauchery, are not the species of offences which you would look for as the result of perverted education. They have existed in the most barbarous times and countries; they accompany a crowded population; and any one, who connects them with national instruction, displays the same kind of logic which the heathens manifested in the infancy of the Christian church, when they ascribed the overflowing of the Tiber to the existence of the Christians. There are, however, it is to be confessed, certain offences

more seemingly dependent on education: such as forgery, and the tendency to debauch the mind by the reading of disaffected and impious publications. Now forgery is likely to be committed by a higher order of individuals, than those who are objects of a national charitable education; and would hardly be diminished, did such education cease to exist. But some offences, on the other hand, may be actually traced to the want of a generally diffused education; as in a sister island, where prejudice has been excited against informing the poor, by the well-known fact, that the school-master in a village, is frequently at once the most acute and the most unprincipled character in his neighbourhood. But this conclusion is one of those inaccuracies in judgment for which that generous people are far-famed; for if in any district you have only one educated individual, his temptations are strong; he will know his advantages and improve them. The rest are in darkness, and, consequently, his dupes; but place them on a level with him, and this evil will disappear. With reference to the circulation of disaffection and blasphemy, general instruction, be it observed, would take its course, and the ability to read would be obtained, were all our national schools to be shut up to-morrow; but obtained in the most questionable, the most hazardous form. Either education would be the forming of the intellect, as in some common seminaries, with-

out any attention to the religious principle (and this were indeed the right preparation for sowing the seeds of sedition, obscenity, blasphemy, wickedness of every kind); or it would be an enthusiastic attention to the religious principle alone, accompanied with neglect of the intellectual principle; and this is not only the ground-work of fanaticism, but lays open the mind, in after life, to the influence of every specious sophistry, and every wild declamation. Now all this is going forward in the world, by means of agencies, over which we possess no controul. Where then is the remedy? It is in the National system; which paying equal regard to the religious and to the thinking part of our nature, secures the improved reason from being carried away by the influence of native depravity, into wicked exertions of intellectual ability; and plants around the religious principle, that fence of a sound understanding, which will detect the fallacies of the designing,—sift the wicked sophistries of an abused press; and, in all the doubts and dangers whereto the poor man is exposed, will, by its alliance with the religious principle which it guards, bid fair, under divine grace, and under the means of grace, to secure his immortal soul. Among these means of grace, and counteractions of mischief, not less than seven hundred thousand anti-infidel tracts were disseminated within

one year, by the Society for promoting Christian Knowledge.

Note.—But besides these objectors to the education of the poor, in every form, there are others, who, not unfriendly to the old system of catechizing, yet think they see danger in the modern improvements, as tending to educate the lower classes too highly; to advance them in both religious and secular knowledge, beyond the fit measure for their lowly sphere. The defect of this argument is, that it is more theoretical than practical. For, even if this advancement were universal, as it is nearly so in some countries (in Scotland, Switzerland, and Sweden), as there could be no distinction between one peasant and another, there could be no discontent with the humble lot—no dangerous or stirring ambition; no propensity to subvert the frame of society that talents might rise in the struggle. But in supposing this higher improvement even general, there is, in truth, much mistake; which a very slight practical acquaintance with the schools of the new system would rectify. The Sunday schools, when they prevailed, were well adapted for the manufacturing districts, where labour is available at the earliest age; and when education must be snatched on the seventh day, or not obtained at all. In the national schools, as weekly education and weekly labour cannot be carried on at the same time, the education terminates as soon as the labour becomes available. Hence thirteen or twelve years of age is usually the utmost period, to which the pupils remain in these institutions; but the great majority disappear from them much earlier. Take away, then, all those who never reach the higher classes,—take away all those of mean capacity, and all of irregular habits, and the number deriving advantage from the more advanced discipline remains exceedingly small: not one in twenty. It happens, however, necessarily, that these are all

of them children of the better and more creditable poor; who, if they do receive something more than the general average of instruction, receive no more than they would obtain elsewhere; though without the religious habits and moral discipline of our seminaries; no more, I will add, than they are entitled to receive, as members of a family peculiarly respectable. And if, on the strength of these advantages, a few of them should, in after life, better their condition in the world, let us bless God that we live in a free country, where such amelioration is not prohibited, or obstructed; where there are no inherited and unalterable castes; where all is the gift of industry; and where diligence, steadiness, sobriety, and good principle, are allowed to make their way to the promise of the life that now is, as well as of that which is to come.

CHAPTER XXXII.

MISCELLANEOUS MATTERS.

Contents.

I. *Difficulty of preserving Unity or Connection in this Portion of History.*—II. *Peace of* 1802, *and Return to Hostilities.*—III. *Sunday Drilling.*—IV. *Lottery.*—V. *Menaced Invasion.*—VI. *Subscription at Lloyd's.*—VII. *Bull-baiting.*—VIII. *Climbing Boys.*—IX. *Vaccination.*—X. *Demoralized State of France.*—XI. *Methodism in England.*—XII. *Places of Worship in the Metropolis.*—XIII. *Sunday Concerts.*—XIV. *Music as Part of Religious Worship*; *Handel's Commemoration.*—XV. *Musical Festivals*; *Oratorios.*—XVI. *Meeting of the Charity Schools.*—XVII. *Painting as a Handmaid to Religion; Proposal to adorn St. Paul's.*—XVIII. *St. George's Chapel, Windsor; stained Glass.*—XIX. *Sculpture; Monuments.*—XX. *Election of a Minister in Clerkenwell.*

I. In the Museum, at Portici, is a beautiful vase, composed of two hundred fragments, so nicely adjusted that the junctures cannot be discerned. But who can give unity to that which never possessed it? What art can form into a consistent whole, a number of scattered heterogeneous fragments, which, though relating to one subject, are independent of each other?

This difficulty strikes us on attempting a record of ecclesiastical events in the reign of George the Third. In the preceding chapters, by a slight alteration in our plan, that of confining each division to a single subject, we have contrived to preserve, under each title, a consistent and progressive narrative. In the miscellaneous details, this unity is impracticable; every incident stands alone; cause and effect are lost; and the historian sinks into an annalist. Under these disadvantages, we proceed, according to our custom, to gather up some detached matters, which could not well be classed under any of the preceding titles.

Ecclesiastical affairs, in fact, after the Reformation, ceased to take a prominent part in the history of England. The churches had peace. Their only history consists in their internal regulations; their relaxations in practice; their shades of doctrine; the state of theological literature, the progress of sects, and the deaths of divines.

II. In the year 1801, nearly all the powers of Europe were subjected to the controul of France; which aimed a blow at the naval strength of Britain. She was, at the same time, afflicted with scarcity; and circumstances had led to the resignation of a ministry, who had steered the country through an untried ocean, and, by their general conduct, enjoyed its confidence. The smiles of peace returned in 1802; but this gleam was over-

cast in the year following, when hostilities were recommenced by the French Usurper; who, after the seizure of Hanover, prepared to invade England; threatening death to the defenders of their country. France had now passed from licentiousness to slavishness,—from Atheism to blasphemy. Cambaceres had called Bonaparte the Christ of Providence; the Prefect of Calais had uttered the bombastic impiety, that God, to fix the peace of the earth, created Napoleon, and rested from his labours; and the Gazette of France had termed his reign, the reign of the second resurrection of Christ.

III. Such irreverence was little likely to secure Providence as an ally; nor was England, though less culpable, sufficiently careful on this head, when her Parliament numbered Sunday drilling among the measures to be adopted for repelling the menaced invasion. Scotland, it is true, was exempted from this profanation; but this exemption proved that necessity, the only allowable plea, existed not with respect to the rest of the empire. Could œconomy be the excuse for such an outrage? Why, then, might not the same plea justify the labourer, for pursuing his ordinary occupation on the Sabbath? Where, then, would be the distinction betwixt Sunday and other days; and at what point would this violation of sanctity stop? It is to be hoped, that on no future occasion, such an œconomy of time will be

resorted to; since it might check a present evil, and introduce a permanent one. It cannot fail to produce profligacy; by drawing the lower orders from the house of devotion and instruction, by collecting in the field all the idle and worthless, and by sending the dispersed ranks from the drill to the drinking bout. But, suppose the men are marched to church? If before the drill, the prospect of its parade will be before them, and no serious impression can be produced while the fife and drum are ringing in their ears; if after the drill, they will be weary, and will all go to sleep. Some years afterwards, A.D. 1806, this noxious measure was prohibited, except in cases of extraordinary emergency.

IV. Another measure of Government to support its expenses deserves equal reprehension; and that is the lottery. To excite a spirit of improvidence in the lower classes; to discountenance the virtues of regular industry, œconomy, frugality, temperance, and contentment; to awaken unreasonable hope, and to disappoint it; to sweep away the savings, and to ruin the morals of the poor; and thus to send the adventurers and losers of their all, to the last resource of plunder, or of suicide, —these, it was contended, were the evils of the lottery. And what was the reply of the Chancellor of the Exchequer? "A spirit of gambling exists in the nation, and it is expedient to turn it to the advantage of the state." Such is the doc-

trine of expedience. By the same rule, no doubt, it was reasoned: a spirit of drunkenness exists in the nation, and it is expedient to turn it to the advantage of the state. And thus, having poured ardent spirits on a flame, it is expedient to play against it the engine of a Bible society; but the flame converts the water into vapour, and extends its ravages, till expedience, in the end, finds a monument of ruins recording its own folly.

V. The menace of invasion unites all parties, throughout a country, in one glow of patriotism and virtuous indignation. At this time, the discrepancies in the public press were harmonized; and pamphlets were written, on all hands, to animate the people to resistance. Nothing, on this subject, was more eloquent than the speech of Rolla, in Pizarro; though that effusion, as it stands in the play, be an artful and concealed attack upon Christianity.

A national fast was observed in September, 1803; when all the volunteers went to their several churches, to hallow their services, to record their vows, to dedicate their arms to God and their country, and to humble themselves before Him, "who makes the hand to war, and the fingers to fight;" and without whose keeping of the city, "the watchman waketh but in vain."

VI. In England, Charity is the daughter of Religion. The subscribers to Lloyd's coffee-house, in prospect of the approaching hostilities, vested

20,000*l.* in the three per cents. for the purpose of rewarding valour, and consoling affliction. This sum soon amounted to 160,000*l.* independently of a ladies' subscription at Lloyd's.

VII. In 1802, an attempt was made to suppress the cruel diversion of bull-baiting; but the playful eloquence of a few members, ill-placed as it was, vindicated this disgraceful practice. Mr. Wyndham seemed to number it among those—*Minima*, about which, *non curat lex;* though the ferocity of a whole people is not such a trifle. Mr. Canning compared it to the field-sports of a gentleman, who in going out with his son "teaches the young idea how to *shoot;*" but putting to death through necessity is different from protracting pain as a sport. These gentlemen defended bull-baiting on account of its utility, in giving that bull-dog character which makes soldiers fight; but if they despise the admonition of Paul, and the wisdom of Pascal, which dissuade the doing of evil that good may come, they might well be shamed by the maxim of a heathen statesman, "*In cádem re utilitas et turpitudo esse non possunt.*"

VIII. Nearly at the same time, humanity proposed a premium for some contrivance, calculated to supersede the climbing of boys as chimney sweepers. Mr. Smart, of Camden Town, invented a machine, composed of hollow rods strung upon a rope, which could follow the bend-

ings of a flue; with a broom at the extremity, expanding by a spring. It has not been sufficient to supersede the evil complained of; which consists, not only in the peculiar diseases of climbing boys, and in the torments and hardships they undergo; but in the training of them to a trade which they cannot practise at a mature age.

IX. Vaccination, another improvement in public comfort, was at the same time conquering prejudice; and has now, 1824, only the foolish argument to contend with, that it counteracts a wise plan of Providence, for keeping down an exuberant population. It has been ascertained, that the number of failures in securing against small-pox, amounts to fifty in two hundred and fifty thousand vaccinated; and of these only ten cases authenticated. Small-pox, taken after vaccination, is mild, and not fatal. Miss Booth, the actress, played Juliet, when labouring under small-pox, after having been vaccinated in 1800. In Vienna, small-pox has been entirely eradicated. In India, where the cow is sacred, a prejudice against vaccination existed; and a Bramin suggested that it should be termed a drop of nectar from the udders of the English cows.

X. After the Sabbath had been abolished, and Deism, and even Atheism, had been publicly avowed in the National Assembly of France, the restoration of religion, in any form, must have been advantageous. The Consular Government,

however, introduced a milder Catholicism, without its monasteries and mummeries, and its blind subjection to the Papal see.

Meanwhile, the billows of the demoralizing tempest had not entirely subsided. In 1802, four hundred and ninety men, and one hundred and sixty-seven women committed suicide in Paris; eighty-one men and sixty-nine women were murdered; and one hundred and fifty-five murderers were executed. Ten husbands murdered their wives, six wives poisoned their husbands, and fifteen children destroyed their parents. One thousand two hundred and seventy-six street-walkers were registered, and three hundred and eight brothels licensed. Such is the connection of irreligion with crime. In England, it was manifested in the fate of Colonel Despard, executed, with six associates, for high treason. He died an Atheist; at least, without any sentiment of religion; a deplorable exemplification of the associations of Jacobinical principles.

XI. In the mean time, Methodism held its way, spreading like a cloud over the earth. At the Conference, in Manchester, in 1803, it appeared, that the separation from the Established Church was every year becoming wider. Not less than thirty-five societies, in England, obtained leave to have the sacrament administered by their own pastors. Some irregularities having arisen in consequence of the preaching of women, re-

strictions were laid on that unbecoming practice; not amounting, however, to total prohibition, though in the face of St. Paul's direction, "Let your women keep silence in the churches." 1 Cor. xiv. 34. This female oratory is allowed on occasion of an *extraordinary* call; as if there could be any extraordinary call from God, in contradiction to his written word. Satan may deceive; a woman may deceive herself; a judge may be deceived; but God cannot contradict himself. His word cannot deceive; and in this command, it is absolute and clear, without exception, and without ambiguity.

XII. Authority may wisely reinforce persuasion, in improving public morals. The booksellers of Frankfort were compelled to make oath, that they would not print or sell any work adverse to religion. In England, the press, the palladium of English liberty, may sometimes produce mischief for want of such wise restraints.

But gentler measures are congenial to the English constitution. On an inquiry into the state of the admonitory check to infidelity, it appeared, that in the metropolis there were, in all, 348 places of worship: viz. 112 parish churches, 58 licensed chapels and chapels of ease; 19 places of worship for foreign Protestants, and 12 for Roman Catholics; 133 meeting-houses and Methodist chapels of various dissenters; 6 Quaker meeting-houses, and 6 Jewish synagogues.

Another account gave to the Establishment 1 cathedral, 1 abbey, 120 parish churches, and 120 chapels and chapels of ease; in all 242: and to dissenters, 150 meeting-houses, exclusive of 6 synagogues, and 50 chapels for foreigners; in all 428 places of worship *.

XIII. In 1805, the Bishop of London succeeded in putting a stop to Sunday subscription concerts. He had likewise influence to prevent the continuance of the opera on Saturday night after twelve; but his benevolent intention was soon afterwards defeated, by suppers after the opera, established by a celebrated leader of fashionable dissipation. These parties were necessarily protracted till four or five on Sunday morning: and the hour of rising, to all these votaries of pleasure, was long after the hour of morning prayer. Their hallowing of the Sabbath was a drive in the Park.

Thus, with truth, had the charge of the Bishop of Durham ascribed the progress of infidelity to the general lukewarmness of professing Christians in the higher circles, as well as to inattention to the education of the poor.

XIV. To enlist the fine arts in the service of religion is a practice borrowed by Papacy from

* There were 5 colleges, 122 almshouses and asylums for the helpless, 12 hospitals for the diseased, and for pregnant women, 13 dispensaries, 704 friendly societies, 3730 private schools, 237 parish schools, and 62 public seminaries.

Paganism. Found to be advantageous for the support of superstitious worship, it may be advisable when employed as the ally of a reformed faith. But bounds, in this latter case, are carefully to be prescribed; lest a secular taste, and an injudicious piety, should elevate the handmaid to the place of the mistress.

A. D. 1784, Handel's commemoration was observed in Westminster Abbey, by a grand performance of his own sacred compositions; wherein a sublime and soul-filling burst of sound proceeded from five hundred and sixty-three instrumental, and five hundred and fourteen vocal musicians. Taking advantage of the occasion, Mr. Newton, of St. Mary Woolnoth, preached a course of sermons, on the leading texts in the "Messiah."

XV. It has now grown customary to hold musical festivals, for charitable purposes, at different cathedrals, and chiefly at those of Gloucester, Hereford, and Worcester; where the same choir, usually elevated on a scaffolding which hides and desecrates the altar, perform sacred pieces, in the temple of God, in the morning, and at night a miscellaneous and frivolous concert at the theatre. The same gay company of flirting fops and feathered damsels snatch a hasty repast, and flutter from the one scene to the other; an unholy intertexture of religion and levity; an admission of *dilletanti* as the priests of the sanctuary.

Some have urged a similar objection, but certainly with inferior justice, against the Festival of the Sons of the Clergy, where the "Dettingen Te Deum," and other flourishing movements, certainly compose rather an exhibition than an act of worship. The charity of the occasion may sanctify the ostentation of a day; and it may be well to dedicate a revolving anniversary to the memorial of sublime movements, which the sons of Jubal, the great masters of the choir, have consecrated to the service of religion. But what other name than that of solemn mockeries, can be given to those Lent Oratorios, which affect, in the winter theatres, the character of grave observances? We should not expect, from the best-ordered oratorio much religious improvement; but the least devout mind must needs revolt from an outrage of all decency and consistence; wherein the head of an angel degenerates into the tail of a fish; where the "Messiah" is just introduced for a mere show of religious respect, and quickly yields to the grimaces of an opera Buffo, and the trillings of an English Euphrosyne; where a Jew begins with, "I know that my Redeemer liveth," and an effeminate Italian winds up the tale, with his "Zitti, Zitti," and his "Batti, Batti." Not only is no serious thought, no sanctified affection, no deep and durable impression produced: the consequences are worse than useless; the children of fashion delude themselves

into a notion that they are practising self-denial, and employed in a solemn act; the praises of God issue from unhallowed lips, and religion is abused by an alliance with folly.

XVI. One spectacle, indeed, there is, which may with truth be excepted from these strictures, —the anniversary meeting of the charity schools in St. Paul's. Though, in a congregation of perhaps twenty thousand persons, not fifty individuals hear one word of the service; though in the nave and aisles there is too often the disgraceful mobbing, the unhallowed scramble of a fair; yet the sights arrayed before the eyes, and the sounds drunk in by the ears, and the silent reflections which pass in the philanthropic mind, produce a holy reverence, and a pure delight, which elevate to a high pitch the feelings and purposes of the soul, and, once witnessed, can never be forgotten. To behold seven thousand children of the English poor, gay in their new, plain, various uniforms, like the flowering spring-beds of a nursery garden; to see their persons neat, their countenances smiling, their aspects beaming intelligence, their attitudes trained to devotion; to contemplate them filling up the broad base of the dome, as with a bright zodiac, or an animated mosaic, and lifting towards the eternal mansions they aspire to, tier above tier, a tower of souls, a Babel of union and of order; to hear all their thousand little voices burst forth in one

loud hallelujah, which fills the ears of a vast multitude, rolls round the lofty dome, and seems to pierce the skies—till it mounts even to the throne of God himself; the emblem and the antepast of heaven; and, finally, to reflect that this large proportion of youthful citizens, the growing strength and life of the British empire, are inured to discipline, initiated in useful learning, trained in moral habits, elevated in the scale of intellect, and imbued with sentiments of religion; surely this spectacle, and these reflections, must impart to the mind as pure and unearthy a pleasure, as its present tabernacled condition can admit.

If aught could add to this gratification, it was afforded in April, 1789, in the thanksgiving offered by the King, when he went in state to St. Paul's, on occasion of his restoration from an afflictive malady. Beautifully was this act of royal and national devotion, contrasted with the haughty impiety, and daring infidelity which, at that time, displayed themselves on the continent.

XVII. The foregoing strictures, on the subject of church music, may be transferred, with equal justice, to its sister art.

Soon after the establishment of the Royal Academy, a plan was formed for encouraging the fine arts by the decoration of sacred edifices with paintings. Reynolds volunteered to set the scheme on foot by painting a "Nativity," and West by a "Giving of the Law," to be placed

in recesses in St. Paul's. The Primate and the Dean of that cathedral gladly concurred in the measure; but Terrick, Bishop of London, expressed his alarm, lest the multitude should suspect an attempt to effect the restoration of Popery*. The unguarded welcoming of the measure by one party, and the too cautious opposition of the other, are, perhaps, alike to be condemned. Separating in a hurry from the Church of Rome, we left behind us treasures which ought to have been borne away. Our churches are too bare of ornament; every one should have a scriptural altar-piece; and, if we admit of stained glass, when it can be procured, in the windows, wherefore not of frescoes on the walls and ceiling? To speak of the danger of idolatry is ridiculous; for who worships the picture over a communion table? and, as to the popular prejudice, it would speedily be, as it ought to be, surmounted. In cathedrals, especially, pictures would be appropriate ornaments. Yet are there bounds to this license, which a sober prelate, and not a royal academy, ought to prescribe. Protestantism, as more chaste than the Roman harlot, should preserve the majesty of her simplicity, and not trick herself out in meretricious ornaments. Nor could any serious Christian wish her churches converted

* Northcote's Memoirs of Sir J. Reynolds; Biography of T. Newton.

into exhibition rooms; where unsanctified amateurs might lounge up and down, to criticize the grouping of angels, the drapery of a virgin, or the attitudes and fore-shortenings of Apostles.

Ornaments are admissible, only as they are handmaids to devotion. Like ceremonies, they are vicious whenever, becoming numerous, or largely occupying the field of vision, they supplant, instead of promoting devotion in the mind.

XVIII. A specimen of chaste decoration was furnished by the Sovereign, in the interior of St. George's chapel, Windsor; a model of the enriched perpendicular style: the roofs of whose aisles are beautified with fan tracery, as the fretwork of its choir is curiously wrought; while the softened light beaming through a magic window, represents the dawning morn of the resurrection.

Altar-pieces have been furnished, by West, to St. Stephen's, Walbrook, and to Greenwich Hospital; exhibiting, as appropriate subjects, "The Stoning of the first Martyr," and "The Serpent shaken from the Hand of St. Paul, at Malta." "The Shepherds adoring the infant Saviour," in the window of New College, Oxford, and the stained lights in various cathedrals, together with numerous altar-pieces which adorn parochial churches, are all legitimate decorations; being conducive to the spirit of piety, and in keeping with our reformed faith.

XIX. The labours of sculpture have been

confined to funereal memorials; and Flaxman and Chantry have lavished the works of their genius on the aisles of cathedrals, and the walls of churches. Who, that hath a spark of soul, can contemplate the "Petitions of the Lord's Prayer," as embodied at Chichester, or "The two dead Children," in Litchfield cathedral, or the ever-dying "Death of Miss Boothby," at Ashbourne, or "Mrs. Nightingale" in Westminster Abbey, receiving the vainly-resisted dart, without a sensible mitigation of his rougher sentiments, and the improvement of his heart through the melting of his feelings?

Under the dome of St. Paul's is interred Lord Nelson, who fell in the arms of victory, at Trafalgar, in 1805. His services, like those of Earl Cornwallis, deserve the splendid monument, and the distinguished niche, allotted to them in that temple; yet the humbler memorials of Johnson, Howard, and Jones, are trophies more suitable to the solemnity of the place. Pitt and Fox, their tongues of eloquence silenced, and their party animosities laid aside, sleep together in Westminster Abbey.

XX. 1804. A disgraceful scene took place in St. James's, Clerkenwell, on the scot and lot election of a minister for that parish. The candidates were, Mr. Lendon, a highly respectable clergyman, and Mr. Foster, of the Evangelical cast. No mob before a hustings behaved more

scandalously than the electors; and some of the hackney coaches were even inscribed with the profaneness, "Foster and Jesus for ever!" Though we acquit Mr. Foster of sanctioning these impieties, we cannot think he could enjoy the triumph of a majority of fifty-eight, gained as it was by such a rabble. Mr. Lendon demanded a scrutiny, which the church-wardens refused; in consequence of which opposition, that gentleman entered a *caveat* in the bishop's court.

CHAPTER XXVIII.

MISCELLANIES CONTINUED, AND ACTS OF PARLIAMENT.

Contents.

I. *Scotland; Election of a Professor of Natural Philosophy.*—II. *State of Religion in Ireland.*—III. *Dr. Buchanan's Prizes.*—IV. *His Memoir on India.*—V. *New Regime in Examination at Oxford.*—VI. *Downing College, Cambridge.*—VII. *The Rev. Mr. Stone deprived for Socinianism.*—VIII. *Jubilee.*—IX. *On the Burial of unbaptized Infants.*—X. *On Craniology.*—XI. *On Sunday Exemptions from Turnpike Duty.*—XII. *Death of the Duke of Bedford.*—XIII. *Isaac Hawkins Browne.*—XIV. *Forsyth's Moral Philosophy.*—XV. *Bampton Lectures.*—XVI. *Acts of Parliament.*

A. D. 1805.

I. In Scotland, a contest between Mr. Leslie and Mr. Macknight for the chair of natural philosophy, brought several important principles into discussion. Mr. Leslie was elected, although well known to have espoused several of the sentiments of David Hume; and language was used and tolerated in the general assembly, disgraceful

to a body mainly composed of ecclesiastics. Mr. Macknight ought to have been supported on the ground on which he was opposed: that education ought to be thrown into the hands of the clergy. To say that philosophy has nothing to do with religion is talking at random. If a man's philosophy opposes the cosmogony of Moses, it will not be long before he secretly and unsuspectedly undermines the principles of his pupils.

II. From Scotland let us divert our views to the state of the Irish Church. The dioceses of Ireland were first united in thirty-two, and afterwards in twenty-two bishoprics; but they are still out of all proportion to the English sees, and might well bear a further reduction. It has been found necessary, likewise, from time to time, to consolidate the two thousand three hundred and forty-eight parishes, into nearly one thousand two hundred benefices; in many of which, a large majority of the parishioners are, in the north, attached to Presbyterianism, and in other parts, to the Roman Catholic faith. To these it must needs prove galling, while holding the creed of their ancestors, to maintain, by compulsion, a religion which they regard as one of usurpation; and this hardship is felt more sensibly by the Roman Catholics; who, as the country is likewise divided into Popish sees and parishes, are drained for the support of two churches. These evils are greatly aggravated by the state of Church patron-

age in Ireland; where the bishoprics have been apportioned, with few exceptions, (such as Young, Lawrence, Magee, and Verschoyle) to the younger sons of noble families, or the chaplains of lord lieutenants*; and the livings assigned to incumbents, who considered them rather as a provision, than as a field for the exercise of zeal. Residence seems little necessary where there is no congregation; and even where it is enforced or given, it is greatly to be feared, that many of the clergy partake too much of the field sports and convivialities of the neighbouring gentry; whose shake of the hand is a squeeze, and whose very warm-heartedness is a snare to a sober divine; who can hardly be hospitable without excess, or gregarious without a row, and who know but little of the Scottish adage, "It is good to be merry and wise." Yet these incumbents

* Dean Swift having been formally introduced, on some occasion, to the chaplain of a lord lieutenant, inquired of him whether he was a classical scholar; and on his replying in the affirmative, proposed to him to translate the well-known line:

"Romanos rerum dominos, gentemque togatam."

"Nothing more easy," replied the solemn divine: "It signifies, 'The Romans, lords of the universe, and the nation which wears the toga.'" "That shews," said the Dean, with a satirical smile, "what sort of latinity *you* have been accustomed to. Now hear my translation: *Romanos*, you have a Roman nose,—*rerum*, you are a rare and a rum one, —*dominos*, d—— your nose,—*gentemque togatam*, and all state chaplains."

are gentlemen; who, through delicacy to the Romish priests, and, perhaps, a lay and secularized average of zeal, meddle not in the business of conversion, and content themselves with keeping their handful of a flock together. The parishioners of non-resident ministers, on the other hand, like the tenantry of absentee landlords, are liable to all the mischiefs, and to all the consequent discontents, brought on that unhappy country by the interference of middle-men. How can the Protestant Episcopal Church flourish, under such a system of complicated evils?

Under these circumstances, it has been thought desirable that Methodism should be introduced, as a corrective of Irish barbarism. The Papist would not go to church; but the Methodist assailed him in the market; and where the object was to enlighten total ignorance, and to mitigate savage ferocity, the claims of the Church against schismatics might well be left to a later stage of improvement. To a woman, who, howling at a funeral, could ask her neighbour, "Arrah honey, who is it we're crying for?" to a dying peasant, who said of his enemy, "If I die I'll forgive him, but if I live I never will*," the earliest beam of knowledge would be a blessing, from whatever quarter it might come.

* Lady Morgan's "Patriotic Sketches." "Miss Leadbetter's Cottage Dialogues."

However plausible these reasons may appear, it were to be wished, that the reformation were effected by other means than the gloomy severities of Methodism. An Irishman and a Methodist present two ideas, which no man can reconcile to his mind as meeting in one portrait. There is something so incongruous in the native openness of the one, and the formal reserve of the other, that it is hardly possible to conceive an Irish Methodist, who is not playing a deep game.

In truth, Methodism has made less way in Ireland than in any other corner of the world; for, to pass by the blind subjection to which Popery reduces its votaries, the ridicule of a people whose genius is enjoyment, has assailed the proselytes of gravity; and men are deterred from even a partial desertion of the Church, by the epithet "Swadlers," applied to occasional conformists*.

III. *Padre Buchanan*, on his return from India, turned the public attention to that part of the empire, by the proposal of munificent prizes to the several Universities, for compositions on the best means of civilizing our eastern possessions. These dazzling temptations drew forth perform-

* By a paper laid before the House of Commons, it appeared, that the number of parishes in Ireland is 2436, the benefices by incorporation only 1120, the churches 1001, and the glebe houses 355. This state of things demands rectification.

ances, stamped only with the merit of mediocrity. In Oxford, *Pearson* walked over the course, his Essay being the only one produced; while *Cunningham's*, in Cambridge, like other prize dissertations, was hardly known beyond the University. *Mr. Grant's* "Poem on the Restoration of Learning in the East," was marked by striking inequalities; it was a tissue of decent versification, illumined by bursts of lofty poetry; the bard dragged back by the mathematician,—the medalist towering over the wrangler.

IV. *Dr. Buchanan*, having thus tried to extract from learned bodies their wisdom on this interesting subject, promulgated his own sentiments in a sermon, entitled "The Star in the East," and likewise in a Memoir on the expedience of an ecclesiastical establishment for British India; primarily for perpetuating the Christian religion among our own countrymen, and ultimately for the civilization of the natives. He showed the inadequacy of the present religious provision, and inferred the necessity for an enlarged establishment.

This, in fact, had long been in contemplation. The Hindoos appear to be well prepared for conversion. They are less tenacious of opinion than of custom; and the chief obstacle to their embracing the faith is the unfavourable exemplification of it in the voluptuous lives of Anglo-Indians. The disclosure of their sacred books, which not

long ago they would not have permitted,—the regulations acquiesced in by the natives, and the consequent abating of attachment to their ancient customs,—afford hopes of improvement. This is desirable in a political, not less than a religious view. Fifty millions ruled by a small number, with separate opinions, customs, laws, and language, may well need the bond of a common religion, as a means of union. And whatever we may think of our superiority, or of the steadiness of the native troops, a state too confident of security is ever in a situation of danger.

Dr. Buchanan shows that Christianity has long been professed in India; that many Bramins have been converted to the faith; and that one hundred and fifty thousand natives in one district alone, near Malabar, occupied one hundred and nineteen churches. To improve the religious condition of our own people in India, will lead on to the conversion of the natives. An ecclesiastical establishment will promote these ends, by affording the power of ordination; which will proportion the number of teachers to the wants of the people*.

* In 1806, Dr. Buchanan found an Indian manuscript of the Pentateuch, in the record-chest of a synagogue of Black Jews, at Malayala. It is forty-eight feet long, and a cubit or twenty-two inches broad; Leviticus and most of Deuteronomy are wanting. Originally, the roll was ninety feet in length. It is of goat's skin, dyed red; like morocco

A. D. 1806.

V. A new system of examining for degrees, at Oxford, was introduced; for the purpose of turning a farce into a grave exercise. It was directed, that every student should undergo two examinations for the degree of B. A.; one at the end of the second year, and the other in the fourth. By this plan the application is equally spread over the whole time of residence; instead of twelve terms spent in lounging, and four in an application, often, in the sister university, destructive to health. *Dr. Tatham*, however, did not like the plan; which, as the first examination was called the "Little Go," he said, in a sermon, "would give the university the *go bye*." It was, however, full time that the "Negatur minors," and the "Quid Diabolus's," the "Generals," the "Quodlibets," and the "Wall Lectures," should cease to disgrace that seat of learning; that Oxford should be unfastened from her moorings, and be borne along with the tide of improvement.

leather. Thirty-seven skins, and one hundred and seventeen columns, in clear writing, appear in its present state. Each column is a palm's breadth, and contains forty or fifty lines. It has been written at different times, and affords a fine specimen of ancient Hebrew writing. It has no points, nor the Masoretic notes, Keri and Chelob. Few spaces mark the paragraphs; but the poetical parts are preserved in a metrical form.

VI. Preparations were made in Cambridge for the erection of Downing College. It has since been erected; and is no more like a college, than Portman Square. Two of the fellows are to be in orders. Medicine is chiefly encouraged.

A. D. 1807.

VII. The *Rev. F. Stone*, rector of Cold Norton, gave the first indications of Socinianism, in a visitation sermon, entitled "Prophecy—the sole Criterion whereby to discern between genuine and spurious Scripture;" in which, by way of gaining over Jews and Infidels, he proposes giving up all our doctrinal peculiarities, and going over to these bodies as near as possible. He asserts, that the prophetic writings afford no evidence of the divinity or pre-existence of Christ; and that nothing is to be believed concerning him, save what they point out. He then produces a few garbled quotations, in which Christ is described by the prophets as man; and, lo! the Q. E. D. is effected.

But stop, Mr. Stone. The prophets, by your own confession, affirm the divine commission of Jesus; whatever he affirmed, therefore, concerning himself (and he affirmed his divine nature and pre-existence), must be true; even though the prophets had not pre-asserted it. But you are galloping much too fast in taking even this scheme of the prophets for granted. To produce a few

prophetic scraps, in which Jesus is spoken of as man, is nothing; for who ever doubted his humanity? But how is it, that in referring to your SOLE criterion, you are careful to produce the passage, "He was a *man* of sorrows," but omit to cite from the same prophet, his name, "The mighty God?" How is it, that you tell us, he is the "Son of David," and forget that "David called him Lord?" How is it, that you style him "The righteous Branch," and forget, that in the same passage, he is "The Lord (Jehovah) our righteousness?" And how is it, above all, that, believing and denying as you do, you have for thirty years offered a worship, in your case idolatrous and polytheistic, to one whom you regard as a creature; and continued to pocket an emolument, given on the full understanding that you maintained his character as God*?

Mr. Stone's trial took place on the 13th March, 1808, in the Consistory Court of the Bishop of London; when the doctrine held being found to be contrary to the established laws of the Church

* "I ask not," says Mr. Robinson, in a visitation sermon, "where is the Christianity of a Socinian; but where is manly firmness, where is common honesty, in that person who has continued, even to old age, to eat the bread of the Church which he has invariably endeavoured to subvert; and who at last declared, with meanness and pusillanimity, his unwillingness to relinquish his preferment? This is not the spirit of a martyr."

(13th Elizabeth), on refusing to revoke his error, he was deprived by that diocesan.

An argument, in casuistry, resulting from this decision was held, in which the shuffling asserted, and the honourable denied, that a clergyman might continue to hold preferments, though hostile to the doctrines of the Church; provided he suppressed in his pulpit the controverted points. A civil magistrate, it was pretended, might execute laws, against which he petitioned. But in the case of a clergyman, there is a subscription, signifying assent to the laws in question, and promise to vindicate them. Whatever allowance, therefore, we may feel disposed to make, for a clergyman who may object to some trivial peculiarities in the Church he serves, a secret denial of the grand doctrines can never be included in this indulgence. He may disapprove of the damnatory clauses in the Athanasian Creed, or of the Commination on Ash Wednesday; but if he be a Socinian in principle, how can he, consistently and conscientiously, read the Liturgy, or sit to hear it read, and thus to give it a tacit assent? He is engaged, not merely to abstain from oppugning the orthodox doctrine, not merely to be silent in regard to it, but boldly and openly to maintain it; and how can he do so, with truth and honesty, being an unbeliever in his heart? To seem to acquiesce, even by *silence*, would be palpable and gross dissembling. To take money for advocating

a cause, and either to assail it, or to be silent, is mercenary hypocrisy, and base dereliction of duty. If a man disbelieves any doctrinal point in a Church that he is employed to defend, he has no business in that Church. If it were otherwise, no man could have worn the martyr's crown. The Reformers might have enacted the Vicar of Bray, and no congregation could have had the satisfaction of knowing what their pastor really believed, or whether he was in earnest. The safe rule, in casuistical cases, is to decide against the bias of our interests.

A. D. 1809.

VIII. George the Third, a sovereign who had endeared himself as a father to his subjects, having, in October 1809, entered upon the fiftieth year of his reign, a jubilee was celebrated throughout the kingdom; by dedication of the morning to religious services, and of the remainder of the day to festivities and illuminations; while the poor were not forgotten in the general joy. A royal proclamation released all debtors at the suit of the crown, and all prisoners belonging to the army and navy.

To fix a day for the clergy to figure away as politicians is not always favourable to the cause of genuine religion; but, in the present instance, history was devotion. Able retrospects of the reign were taken, and a swarm of discourses

issued from the press; most of which, when the temporary interest had subsided, might as well have gone no further than the pulpit. To publish a political sermon is, in the language of Robert Hall, "to give it a decent interment." Jay's sermon, entitled "The Jubilee," commanded the people "to eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared."

Ministers of every religious denomination, commanded by public authority to assemble their flocks, for the purpose of commemorating the virtues of a personage who had so long occupied the most exalted station in the kingdom, could happily obey the summons with unembarrassed feelings, and even with prompt alacrity; well knowing, that so far as related to the personal character of the monarch, no language of thanksgiving, for so excellent a gift as his protracted reign, could be extravagant; no encomiums from their pulpits either fulsome or untrue. And surely, if, after so full an experience, George the Third had approved himself to his subjects, a man distinguished in the discharge of his duties, as a husband, a parent, a master; promoting piety, discountenancing vice; protecting the purity of judicial administration; attentive to the instruction and comfort of his meanest subjects; wearing virtue as the crown of gold, and as chains about his neck; meek, condescending, forgiving; dili-

gently observant of the external forms of religion; sincerely obedient to its moral precepts; a worshipper without ostentation, and a Christian without guile:—it well became a free, a loyal, and a happy people, to anticipate the applauses of posterity; to carry that voice of gratitude to the foot of the throne, which in a few years would pour itself forth in lamentations over the tomb; to satisfy so excellent a monarch and man, with a praise which he could yet hear and enjoy, rather than to delay the offering till the possession of a better crown, and of an higher felicity, should have rendered it a matter of little moment to him. While the sun was descending in the mildness of his lustre, touching the brim of the horizon and pouring forth his parting radiance,—surely it was meet to kiss the hand to him, in token of a lively recollection of blessings enjoyed during the whole of his beneficent course.

Alas! in the year following, in consequence of nervous excitement from the loss of a favourite daughter, the light of reason was finally quenched in the mind of that amiable sovereign, who was thenceforward lost to his people; and George the Good may from this period be considered as having been succeeded by George the Magnanimous. The Prince of Wales, with a delicacy and filial piety which has ever marked his character, abstained, on becoming Regent, from changing his father's ministers, or swerving from

any of his measures. The prayer prescribed on this occasion was a composition unworthy of the Liturgy, and not bearing comparison with that for Queen Elizabeth. A curious volume of a suppressed edition of "Smollett's History," was shown in London, of which two copies only are said to be in existence; it states, that a like illness befell the monarch in the early part of his reign.

IX. In the Arches Court of Canterbury, a suit was instituted by *Mr. Kempe*, an Independent, against the *Reverend John Wight Wickes*, rector of a parish in Somersetshire, for refusing to bury the child of a parishioner; on the ground of that child's having been baptized by a dissenting minister. On the part of Mr. Wickes it was urged, that this sacrament must be administered by a lawful minister of the Established Church, otherwise such baptism is null and void; as was proved by the ancient and modern rubrics, the canon law, and various other authorities, quoted by learned civilians. Sir John Nicholl decided, that Mr. Wickes had mistaken the law, and that it was his duty to have performed the ceremony. It is understood, that this was an amicable contest, undertaken to ascertain a doubtful right.

From the strange and bungling opinion of Sir John Nicholl, an appeal was intended to the

Court of Delegates; but the sudden death of Mr. Wickes left the law as it stood.

A very general dissatisfaction, on the part of the clergy, was expressed against this decision; and Archdeacon Daubeny and Bishop Burgess completely exposed its fallacy, in able pamphlets. Like the ornament of Pallas, it was discovered on Sir John Nicholl's breast, when he subsequently stood candidate for Oxford University; and was partly the occasion of his losing that election *.

* The following letter was sent to the Author of this work, in 1821, by an active promoter of the cause of Sir J. Nicholl. It had appeared in some paper. The Author, who had declined voting, replied in the letter subjoined:

" *To the Printer of*

" Sir,

" As some of the partizans of Mr. Heber have brought forward a decision given by Sir John Nicholl, in the case of ' Kempe against Wickes,' in the year 1810, with a view to injure him in the public estimation, and as a proof that he is not a friend to the Church of England; I beg leave, through the medium of your paper, to endeavour to correct the misrepresentations which have prevailed upon that subject, by a plain though short statement of the judgement in that case.

" I cannot conceive, how a sentence, given in a court of law, could be made the subject of an accusation against a candidate in an election, when the voters are men of education, sense, and honour. A judge, acting in his judicial capacity, was bound to decide merely according to the law. However it might be contrary to his sentiments and principles,

X. From Germany, that depôt of quackeries, a system, pretending to ascertain character, by

'ita lex scripta est,' could be the only rule of his decision; and to this he was compelled, by his oath and his conscience, to adhere. The law itself might be faulty, the makers of it might be censurable; but certainly the judge acting under it, would be totally blameless; he would have done his duty.

"This is so evident, that to give any effect to the accusation, the decision must be supposed to have been contrary to the law; and this deviation must have arisen, either from a mere misapprehension of the law, or it must have been a voluntary departure from it.

"In the first case, hard indeed would it be, to make such an unintended mistake a ground of accusation. The best and wisest men are not free from error, and the judgements of some of the greatest lawyers have been reversed. If a judge has given all due attention; if he has decided according to the best of his knowledge, he is equally free from blame. If involuntary error is a ground for condemnation, who will take upon him to cast the first stone? It is only in the last case, upon supposition that a judgement assumed to be wrong has been given knowingly and willingly, that it can in reason be made a subject of accusation. When this decision is brought up against Sir John Nicholl it is, therefore, to go the length of asserting, that a man of known sense, good character and principles, has violated his oath, and acted contrary to his conscience. And for what purpose? To injure that Church, of which, as the official of the Archbishop of Canterbury, he must be considered as a member, and which he has uniformly supported upon every question in the House of Commons. Will the warmest supporters of Mr. Heber seriously have the hardihood to attempt to fix such abandoned criminality upon their opponent? Yet such is the plain end, and the direct tendency, of every insinuation which has been

the shape of the skull, was imported by *Doctors Gall* and *Spurzheim* Though this theory of

maliciously whispered about on this occasion. Otherwise it has no meaning whatever.

" But there is every reason to suppose, that the judgment in that case was perfectly agreeable to the law. It was not appealed from. Neither his own interest, the friends of the Church, or the learning of his advocates, could advise the losing party to take the opinion of a superior court; the judgement, unreversed and undisputed, still continues, after an interval of twelve years, to be the law of the land.

" And, indeed, whoever will be at the pains to read the judge's learned and most elaborate judgment, must be satisfied that it rests upon the immoveable basis of truth and justice.

" The question was, Whether a clergyman is bound to bury the children of dissenters who have been christened by their own ministers, qualified under the Toleration Act, with water, and in the name of the Father, Son, and Holy Ghost?

" It depends upon the Canons and the Rubric of the Common Prayer-book, which was confirmed by Act of Parliament. The sixty-eighth Canon directs, that no minister shall refuse to bury any corpse that is brought to the church, in such manner and form as is prescribed in the book of Common Prayer; and if he refuse, except the party deceased were excommunicated, the clergyman is liable to be suspended for three months. The Rubric adds two other exceptions: those that die unbaptized, or excommunicate, or have laid violent hands on themselves.

" The question, then, was, Whether a child so baptized, did die *unbaptized*, according to the meaning of the Rubric?

" If the Church of England has recognized persons, though not baptized in its own forms, and by its own ministers, yet

numskulls was very properly exposed, by both the Edinburgh and Quarterly Reviews, it has

as validly baptized; if it has recognized lay baptisms to be, though irregular, yet *valid*, and so *valid* that the person who has been so baptized cannot properly be baptized again; it will necessarily follow, that it cannot mean to exclude from burial all persons who have not been baptized at all by any form which can be recognized as an institution—a legal and valid institution, into the Christian Church.

"The law of the Church of England is to be deduced from the Canon law, from the constitutions made in this country, from our own Canons, from the Rubric, and from Acts of Parliament; and the whole may be illustrated from the writings of eminent persons.

"By the Canon law, *from the earliest times*, the use of water, with the name of the Trinity, was held to be the *essence* of baptism; and that so administered, even by a layman, or a woman, was valid, and the person not to be rebaptized. Innumerable passages may be produced to this effect; I select only a few: 'Non reiteratur baptisma, quod a pagano ministratur.' 'Non merita ministrorum, sed virtus Christi in baptismate operator.' 'Non reiteratur baptisma, quod in nomine Sanctæ Trinitatis ministratur.' 'Si qui apud illos hæreticos baptizati sunt, qui in Sanctæ Trinitatis confessione baptizant, et veniant ad nos, recipiantur, quidem ut baptizati, ne Sanctæ Trinitatis invocatio vel confessione annulletur.' 'Valet baptisma etsi per laicos ministratur.' 'Sanctum est baptisma per seipsum*.'

* Third Part of the Decree de Consecratione, and Fourth Distinction de Baptismi Sacramento. The Canon law is still valid in this country, by the Act of Parliament 25 Hen. VIII. c. 19, confirmed by Eliz. c. 1, which enacted that a review should be made of the Canon law; and that till such review,

obtained a body of adherents, and two hard names. To the Craniologists, or Phrenologists,

" With the Canon law agree the legislative and provincial constitutions, and their commentator Lyndwood. Regular baptism was to be administered by a priest; but in cases of emergency, a layman might administer baptism; and even if he performed it *in that necessity*, he was punishable, but the baptism was valid. Priests were directed to instruct their parishioners in the form of baptizing. Archbishop Pelham strongly enjoins not to baptize a second time persons who have been baptized by laymen, or by women, and calls priests who do so, ' Stolidi sacerdotes.'

" Thus it continued till the time of the Reformation. Lay baptism, without inquiring into the necessity for it, though irregular, was complete and valid, and not to be repeated. At that period, when the errors of the Church of Rome were to be corrected, lay baptism was not considered as in the number. In the first Liturgies, private baptism was directed to be performed by any one present; and it is the best opinion, that all private baptism was performed by laymen, antecedent to the time of King James; and the old Rubric expressly directs the pastors to instruct their parishioners in the mode of doing it.

" In a review of the subsequent Liturgies, it appeared, that although the Rubric directed that private baptism should be administered by the lawful minister, yet no suggestion even was made of so important a change in the English Chnrch—in the established constitution of that Church, as it had existed, not only in early times, but after the Reforma-

all Canons, &c. not repugnant to the law of the land, should still be used and executed. No such review having been had, the Canon law is still as valid as it was before the Reformation, unless where it has been altered.

as to the believers in physiognomy, we would say, if you only mean that moral predispositions exist,

tion had taken place, as that baptism, actually administered, even by a laic, in the due form, should be considered as wholly null and invalid, and could bear re-baptization. Had such been the intention, it would have been explicitly declared; without such express declaration, the old law continued in force.

"The case of marriages was analogous. Before the Marriage Act, they were to be celebrated by a minister; and other ceremonies were enjoined by the laws of the Church, and Acts of Parliament. But if all these directions were neglected, though all the parties were liable to be punished, the marriage was valid. If such, then, is the construction of baptism by the Church of England, then the refusal of burial to a person "unbaptized," cannot mean that it should be refused to persons who have not been baptized by a lawful minister in the form of the Common Prayer; since the Church itself holds persons not to be unbaptized, who have been baptized with water and the invocation, by any other person, and in any other form.

"During the Usurpation, numbers were christened by persons not Episcopally ordained. These baptisms were not considered as nullities; the persons so baptized were confirmed, because, though irregular, their baptisms were valid. Some were ordained, and all were buried.

"When dissenters come over to the Church of England, and are even ordained, they have never been re-baptized. So with respect to Roman Catholic converts, who, though they have been baptized by persons Episcopally ordained, yet they have not been baptized according to the book of Common Prayer; and the Rubric is as precise in requiring, that the office shall be administered in that particular form, as by a regular minister. Popish recusants were required to be

and that a long indulgence of them will mark the visage, or mould itself in the gristle indurating

buried in a church or churchyard, and the minister was to read the service.

" The exception of 'unbaptized persons' was introduced at the Restoration, just at the period when so many had not received baptism in the form of the Church. It cannot be supposed, that it was intended to exclude such a number of persons from Christian burial. Burial is the general right, exclusion is the exception from a general law, which ought therefore to be construed most strictly.

" This subject was affected by the Toleration Act. Baptisms now administered by dissenting ministers stand upon different grounds from those by mere laymen. That Act removed all disabilities: it allowed Protestant dissenters to exercise their worship in their own way; it legalized their ministers. Being so allowed, could it any longer be said, that rites and ceremonies, performed by them, are not such as the law can recognize in any of his Majesty's courts of justice; provided they are not contrary to, nor defective in what the Christian Church holds to be essential? Mr. Justice Foster, in the case of 'Evans against the Chamberlain of London,' said, 'that the Toleration Act made the public worship of dissenters legal; the legislation has recognized the baptism of the dissenters; for the duty, which was laid upon registers of baptisms by the Church, was extended to those of dissenters*.'

" This, then, is the law; and the opinions of eminent ecclesiastical writers are conformable to it. Hooker and Bishop Fleetwood are both decidedly of opinion, that lay baptism is legal and valid, according to the law of the Church. Watson, in his 'Clergyman's Law,' Burnet, and Warburton, held the same doctrine. When an impostor, not in orders,

* 23 Geo. III. ch. 67.—25 Geo. III. ch. 75.

into bone, we see no cause, either in fact or in morals, to dispute so reasonable a proposition.

had baptized many children, and it was discovered, the parents wished their children to be re-baptized: the clergyman of the parish consulted his diocesan, Bishop Warburton, who charged him, on no account to re-baptize the children; for that the baptism already administered, though performed by a mere layman, was a valid baptism. For the assertion of Wheatly to the contrary there is no authority; and his doctrine would exclude all persons, of whatever religion, even members of the Church of England, whose baptism had been neglected to be registered. He cannot be followed as a sound ecclesiastical lawyer.

"It is said, that this case is important both to the interests of the dissenters and of the Church. It may be important to the dissenters that their right of burial should be established; but how the object of the suit can be, as has been suggested, 'for the purpose of establishing their ministers as lawful ministers,' is difficult to be imagined. As lawful dissenting ministers they are already established by law: and the event of this suit cannot, by possibility, rank them as lawful ministers of the Church of England, nor in any manner alter their station and character in the political society of the country.

"The importance of the suit to the interests and dignity of the Church is not less difficult to be apprehended. If the legal rights of the Church were affected, it would not be more the duty than the inclination of the court to uphold them. The suit may be interesting to individuals embarked in it; it may be interesting to the clergy in general, who are doubtful what the law is; but why the rights and interests of the Church are to be affected, by the considering the baptism of dissenting ministers as Christian baptism, by allowing persons so baptized the right of being buried according to the ordinary forms of the Church, and by a minister of the Church, to

But if it be pretended, that a native conformation of organs forms and predetermines the character to

whose support they are bound to contribute, has not been explained. If the law has not excluded them from this ordinary right of Christianity and humanity, the ministers of the Church will surely not be degraded by performing the office. On the contrary, it may be presumed, that the generality of the clergy will rejoice that in the last offices of Christian charity, there is no separation between the Church and their Protestant dissenting brethren. It is by a lenient and a liberal interpretation of the laws of disability and exclusion, and not by a captious and vexatious construction and application of them, that the true interests and true dignity of the Church establishment are best supported.

"I am, &c.

NUDA VERITAS."

"Sir,

"Before opening the letter you were kind enough to place in my hands, I certainly did expect that it would contain some qualification of the judgment delivered by Sir John Nicholl, in 1810, and thereby enable those, who approve of his general politics, principles, and character, but dissent from that judgment—to surmount their difficulties on the present occasion. I was not a little disappointed in finding the paper to contain a vindication of the decision in the case of Wickes, unqualified in extent, and unyielding to the utmost.

"With whatever learning and ability this letter may be written, to my judgment it abounds with fallacies: and probably this reply will receive the more serious consideration, as it comes from no partizan of Mr. Heber's, but from one that would fain vote for Sir John Nicholl if he could. In the first page it is stated, that Sir John Nicholl is not to be

certain virtues or vices,—the system is vicious, by destroying responsibility; it is materialism, or Calvinism in disguise.

blamed for his mere declaration of "ita lex scripta est.' But his declaration was, in fact, an *opinion*, delivered at great length, as to what that law was; and since Bishop Burgess and Archdeacon Daubeny completely proved that opinion to be erroneous, or (if you will, for the sake of argument) showed the possibility of a different construction of the law, it is not correct, to term the decision the simple declaration of a law.

"This, indeed, seems granted in the second page, by a contradiction, which revokes the first assertion: where 'a decision according to the best of his knowledge, and an involuntary error,' are mentioned. If his knowledge was proved to be incorrect, if an error did exist, the Church had a right to expect, that in candour the judge would have acknowledged and retracted it. Or, even if he did not recognize the accuracy of the arguments of his opponents, a friend of the Establishment would be expected to exert his parliamentary interest for the alteration of a law, so injurious to the interests and character of the Established Church. Eleven years have elapsed, and no step of this kind has been taken.

"It is very unfair to accuse the dissentients from Sir J. Nicholl's decision of affirming that that judge has 'violated his oath, and acted contrary to his conscience.' We only affirm, that his knowledge was incomplete, and his judgment incorrect, in this one particular. This may happen to any man, even the strictest adherent to the dictates of conscience. But I must express a stronger disapprobation of the argument in p. 3, 'that this judgment was not appealed from;' for the writer cannot be ignorant, that there was a full intention to appeal to the Court of Delegates, though it was

XI. Clergymen are excused from toll on Sunday; though gate-keepers often dispute the

frustrated by the death of Mr. Wickes; which has left the law as it stands.

"I must take exception against the statement of the question, at the bottom of page 3, as being not strictly accurate. The real question does not involve the Church in a charge of intolerance; it is not whether lay baptism is no baptism at all, with reference to the salvation of the individual. We must keep in mind, that the question relates solely to the VISIBLE church.

"It is so confined in the nineteenth Article. We may all have our opinions relative to the invisible church; but the visible church is the only one, on which Sir J. Nicholl, or any man, can pronounce a decision, according to Scripture, and the legal documents founded in Scripture. The question, then, is, Is a person entitled to the privileges of the visible church, who has not qualified himself as a member of it? Is this law, is this usage, in any corporation, in any society whatever? No; the rule is, If you will receive our advantages, you must comply with our terms and qualifications. In my own breast, and as matter of private opinion, I may believe, that a child baptized, in case of necessity, by a layman, will save his soul alive; but I would believe at the same time, and to the same extent, that a child altogether unbaptized, through the fault of his parents, and dying in infancy, will likewise be saved; in other words, that both these infants will be found members of Christ's invisible church. But taking the Scripture, taking the Thirty-nine Articles in my hand, I do contend that they will not be so, according to the promulgated terms of the Christian covenant; nor according to the Articles settled at the Reformation, which I believe to correspond with that covenant. Such infants, if saved, will be saved by an act of special

point. The exception under the statute extends to all persons going to their proper parochial

grace, an act of uncovenanted mercy. With this, in the present question, we have nothing to do. Our business is with the visible church, which the nineteenth Article declares to be 'a congregation, &c. where the sacraments be duly administered, according to Christ's ordinance, in all (all) those things that of necessity are requisite to the same.'

"Is, then, the sacrament of baptism, ministered by a dissenter or a layman (for it is the same thing), complete according to Christ's ordinance, in all those things requisite to the same? Decidedly it is not; I mean with respect to admission to the visible church. It is incomplete in the most material thing enjoined by Christ's ordinance; namely, a minister lawfully called and sent; for the twenty-third Article expressly states, 'It is not lawful for any man to take upon him the office of ministering the sacraments in the congregation (that is, the visible church), before he is lawfully called and sent to execute the same;' and it adds. 'that these are lawfully called and sent, which be chosen and called to this work, by men who have public authority given unto them in the congregation (that is, in the visible church), to call and send ministers into the Lord's vineyard.' Here 'lawful' may signify either divine, or human law, or both. Thus, as I take it, Sir J. Nicholl's decision admits the validity of lay ordination; and, in this manner, lays the axe to the root of the Church of England, as a branch of the Apostolical and visible church of Christ. For though we hear of the Churches of Jerusalem, Alexandria, and Antioch, having erred, and thus may speak of the Church of Rome; no man has ever yet been bold enough to talk of the Church of Essex Street, or of Tottenham Court Road. Yet this will be no longer an absurdity, if we acquiesce in Sir J. Nicholl's decision.

church, chapel, or other place of public worship; and Mr. Smith, a dissenting minister, recovered

" To the assertions of the writer, that lay baptism was held valid in early times, and to all the learned quotations in support of it, I can only reply, that they relate to Catholic times, when baptism was considered as indispensably necessary to salvation. It was not easy, at the Reformation, to be divested, all at once, of this notion; which will account for some of the anomalies mentioned in the letter as having occurred in times immediately subsequent. But that the compilers of our Articles had the distinction I have mentioned in view, is clear from the nineteenth and twenty-third, already quoted; and I will add, that the language of the Church Catechism, ' two sacraments, as generally necessary to salvation,' refer to the same distinction. This word ' generally,' has been misinterpreted, as signifying, generally to all Christians; whereas, it means, in a general sense, where the sacraments may be had. In other words, baptism is generally necessary (where it may be obtained) to admission unto the church in heaven; but we trust in the mercy of God, not indispensable in cases of neglect, or irregular performance by dissenters and laymen. But it is legally and indispensably necessary to the visible church on earth; and the fundamental vice of Sir J. Nicholl's decision, consists in not having adverted to this distinction.

" The fact, on which the writer of the letter insists, that the Church has been averse from re-baptization, may be explained by the same distinction. The Church is unwilling to have it held, that it conceives baptism, administered by lay or dissenting hands, so totally invalid, as to be of no use whatever, not even to be accepted by a merciful God as a passport to salvation (being performed with well-intentioned irregularity). Yet I have myself strongly urged Mr. D. to re-baptize his son George, who has only received the bap-

three-pence, at the Suffolk assizes, from the toll-gate keeper at Haselworth. But might not every

tismal water from Dr. H. generally supposed to be no clergyman. The same distinction explains all the sentiments of theologians, as cited by the writer of the letter. I could easily show, that the case of marriage is not, as is pretended, analogous: it is not a sacrament; it is not, in all cases, even an ecclesiastic office.

"With respect to the interests—the pecuniary interests of the Church, I trust, that on a question of this kind, sordid motives are not contemplated. Yet, even in regard to these, it may be just hinted, that in towns, no inconsiderable advantage arises from baptismal registers, and the charges which accompany baptisms in entering them. But passing from so contemptible a consideration, I will conclude, by quoting a sentence from my own letter to Dr. S. of St. John's: 'If the contrary opinion be maintained, our ordination is nothing; there is no difference betwixt us and the whole tribe of self-erected teachers; and farewell to all those sound principles of Apostolical authority and Episcopal succession, which the college that entertained Charles the First, ought, of all others, never to abandon.'

"Having thus unfolded my sentiments at length, believe me, Sir, it is with extreme sorrow I add, that I cannot in my conscience vote, on the present occasion, for one, who adheres tenaciously to this erroneous and injurious decision. With sorrow, because, in all other respects, I approve of him, and would willingly, on public grounds (all things considered), contribute towards his election.

"I have the honour to be, Sir,

"Your most obedient servant,

"JOHNSON GRANT."

"15, St. James's Place, Hampstead Road,
17th August, 1821."

one say, at a turnpike gate on Sunday, he is going to his place of worship? and how is the gate-keeper to know who is telling truth, and who is going to ruralize?

XII. *Francis, Duke of Bedford*, died suddenly in the thirty-seventh year of his age; in consequence of being over-heated when playing at cricket, on Sunday. His eulogy, pronounced by Mr. Fox, in the House of Commons, was more appropriate than the incense which perfumed his memory from the pulpit. A zealous friend to liberty, and patron of agricultural improvements, he has been deemed worthy of living in a bronze statue, facing that of his fellow-patriot Fox. Verily he has had his reward; but as this nobleman never attended church, and manifested no symptoms of a religious principle, it cannot be deemed illiberal to refuse him the canonization of a saint. His ancestor, the great martyr to liberty, held serious communication with Baxter in his dying moments. Religion was then something more than mere secular utility.

XIII. A more honourable niche in the temple of Christian fame is merited by *Isaac Hawkins Browne, Esq.* a gentleman of Burton-upon-Trent, who bequeathed 150,000*l.* the residue of his princely fortune, to be allotted to charitable purposes.

A few minor matters, connected with the re-

ligion of this period, may be thrown together in small print:

A. D. 1806.

Lord Hugh Seymour and his lady having gone abroad, on account of her ladyship's health, consented that their child should be left under the care of Mrs. Fitzherbert. They both died; he leaving her the sole guardian of her children; or, if she should marry again, the guardian conjointly with Lord Euston and her brother. Mrs. Fitzherbert declined giving Miss Seymour up, in defiance of a decree of Lord Eldon. An appeal was carried to the House of Lords, who, by a large majority (Lord Erskine, the then Chancellor, being of the number), reversed Lord Eldon's decree. They appointed also a new guardian, the Marquis of Hertford. Mrs. Fitzherbert is a *Catholic;* and the wish of the dying mother was expressed in a letter signifying fears of her daughter's continuing under that lady's care. Parents should learn hence not to be too delicate, in speaking, even to benefactors, concerning the religious education of a child.

Bonaparte summoned a convention of Jews from all parts of France, to Paris; and forced them to commence their sittings on their own Sabbath. They were asked some frivolous questions relative to polygamy, marriage, and divorce. His political object is not known; some imagined him to have meditated a conquest of Palestine, as a way to the East; but he had got enough of that.

The Church of the Holy Sepulchre was set fire to by the Arabs, who had been refused supplies. The dome fell with a quantity of melted lead. The fine pillars were cracked; but the interior of the central chapel, on which the ruins fell, was left uninjured. Its walls have been repaired in a Gothic style.

Needwood Forest, in Staffordshire, being enclosed, a church was built there by the will of the late Isaac Hawkins Browne. Mr. Gisburne preached the first sermon.

A.D. 1809.

Catholicism was losing power under the Bonaparte dynasty. King Joseph suppressed the religious establishments in Spain; giving pensions to the clergy not wanted for parochial duty. He protected the parish clergy, and fixed their stipends: while he abolished all the grosser parts of a corrupted Christianity. In the meantime, the Pope bore many indignities, and was kept in confinement at Avignon. Protestants sympathized with the individual; but hailed the downfall of Antichrist.

Bonaparte, in stripping the Pope of his temporal power, thus reasoned: "The Pope is the spiritual head of the Church; I am its Cæsar. I annul the donation of my predecessors, the French Emperors, and annex the Roman states to France; but I acknowledge the spiritual influence of the descendants of the first pastors. I give unto God the things that are God's, and I *take* unto Cæsar the things that are Cæsar's."

The contest for the high office of Chancellor of the University of Oxford terminated in the election of Lord Grenville, by a majority of thirteen votes over his competitor Lord Eldon.

A.D. 1806.

XIV. A system of moral philosophy was put forth by *Forsyth*, a Scottish barrister, who had been a renegade from divinity, affirming that "sin had no demerit with God, since it was a part of his great system, the improvement of the intellect of man; and that merit in man was the improvement of his intellect." All this seemed a jumble of his old Calvinism, and his assumed pride. It did no harm, however; for it was never read, and was only known by one or two reviews, which noticed it. Touched by the wand of common sense, it fell, and rose no more.

A. D. 1809.

XV. The *Reverend John Bampton*, a canon of Salisbury, died in 1779, leaving certain lands in the county of Wilts, of the clear yearly value of 120*l.* now 150*l.* for the endowment of eight divinity lectures in defence of the Christian faith; to be preached annually in Lent and Act Terms, in the pulpit of St. Mary's, Oxford; by a member of the university who shall have taken the degree of M. A. The preacher may take a wide range in his choice of subjects; and lectures have been delivered against Mahomedanism, Hindooism, Popery, schism, enthusiasm, and different heresies. The first lecture was preached in 1780. An Act of Parliament has been obtained for exchanging the estate for one near Wing, in Oxfordshire.

Most of these lectures have dropped into oblivion. The most celebrated were White's, "On the Religion of Mahomet," Tatham's "Chart and Scale of Truth," and Lawrence's "On the Construction of the Articles." The preacher prints the lectures at his own expense; and giving several copies, agreeably to the will of the founder, receives the proceeds of the estate, now about 150*l.* together with the profits of sale.

White's Lectures excited a considerable sensa-

tion, being remarkably terse and polished in style. It happened sometime afterwards, that a young man named Badcock, a dissenting teacher, having died, and Mr. White being slower in relieving the distresses of this person's mother, than her relative, Mr. Gabriel, expected, it came out that copious notes for the lectures were sent to him during the composition, and brought into college in the dusk of the evening. The discovery somewhat detracted from the credit of the lecturer, but left him at least the merit of a clear arrangement, and a polished style.

It was the general intention of the founder to provide a permanent defence of Christianity, adapted every year to the changeful modes of attack it might sustain. It would have been better, perhaps, to have digested a regular plan, for a systematic work, to be performed in a course of years by a succession of talents; the life-time and abilities of no one man being fully equal to the task. Thus would be reared, in a course of years, a magnificent work, like St. Peter's, the production of several ages, bearing a relation and subordination to the whole; which would remain for the admiration and improvement of many generations.

The limits of eight lectures are too narrow for many discussions; and hence the notes swell out in the same proportion to the preached part, which a witty journalist discovered between the

posterior and anterior projections of Dr. Parr's wig.

XVI. *Acts of Parliament.*—In reviewing the Acts of Parliament, relative to religion and morals, up to the year 1810, we shall ask permission to supply a few straggling omissions. Early in this reign, an Act compelled parishes to furnish *volunteers* for the militia, in proportion to their poor's rates. Employment was thus furnished for the idle and the dissolute; but it was whimsical to style them volunteers.—Another Act, appointing the registering of parish infants, under four years of age, was designed to prevent the barbarities of nurses and overseers; by pointing out the comparative mortality in each parish.—Statutes were levelled against forestalling cattle, and against frauds in franking letters.—The wills of seamen were required to be signed by their respective captains. Drawers of their wages are not to deduct more than sixpence in the pound; and methods of paying their wages to their relatives are specified. When the effects fall under ten pounds, the expense of letters of administration may be spared. All frauds in this transaction are felonies.

Servants in lunatic asylums were exempted from the duty on servants.—One Act having classed players with gypsies, rogues, and vagabonds, it was softened by a subsequent Act, authorizing justices to license theatrical entertain-

ments.—Licenses for alehouses were not to be granted, without a certificate of good fame.

All marriages, solemnized before 1781, in chapels where marriages had not been usually performed, were rendered valid.—An order from the King incorporated in the Liturgy the forms of prayer for November 5th, January 30th, May 29th, and October 25th. It were, perhaps, as well if such political observances were now limited to an occasional fast, or thanksgiving, relative to passing occurrences. The chief actual observance of these historical epochs consists, now-a-days, in squibs and bonfires, calves' heads, oak trees spoiled of their honours, and gilded gingerbread kings; yet occasional sermons might be highly proper, if any body could be found to listen to them.

At the suit of the two Universities, Bibles, printed in Scotland, were, in 1804, prohibited to be sold in England. Monopolies, in general unjust, may be wise in regard to the sacred volume; of which the unauthorized printing might promulgate injurious errors.

Protestant dissenters were exempted from prosecution as schoolmasters, except in endowed schools--not endowed for dissenters.

The Act 31 Geo. III. cap. 32, was a general exemption of Catholics from all penalties attached to their manner of worship, on their subscribing the oaths of allegiance to the Hanover succession,

and of abjuration of Catholic principles politically dangerous; viz. the Pope's supremacy, and power to absolve from an oath, with the lawfulness of slaying heretics; together with an accompanying declaration. Catholics might execute the office of constable by deputy. They were absolved from attendance on their parish church; admitted to London and Westminster; suffered to hear mass; and, while no Romish ecclesiastic shall officiate, except within a place of worship permitted by this Act, all sanctioned places of worship are protected from disturbance. They are released from double land-tax; enabled to enjoy lands; to go five miles from their abode; and to approach within ten miles of London. Their wills are rendered valid; their peers are admitted to court; they may practise law and physic, and present to benefices; and all this, on their taking the oath and signing the declaration.

By the 37 Geo. III. ch. 90, collations were subjected to 6*l.* of stamp duty; dispensations for holding two benefices, to 10*l.*; institutions and licenses unto benefices to 15*s.*; while probates of wills were to bear a stamp, valued according to the sums bequeathed. Another Act imposed a stamp duty on proctors.

The Act 43 Geo. III. cap. 107 (1803), amended the Queen Anne's Bounty Act, by enabling all persons to bequeath legacies to the governors, who were also authorized to build parsonage houses;

while the Act 45 Geo. III. cap. 84, enabled persons to augment the said Bounty, by gifts of personal property without deed.

By the Act 43 Geo. III. cap. 108, persons were allowed to give, by deed or will, five acres, or 500*l.* towards building or repairing churches and parsonages; but no glebe, exceeding fifty acres, was to receive more than one acre out of one legacy. Plots of land, not exceeding one acre, held in mortmain, may be granted by exchange or benefaction, for the same purposes; but accommodation is to be provided for all classes of worshippers. The Act 45 Geo. III. c. 101, repeals the Mortmain Act, in regard to its restrictions of college livings to half the number of fellowships; and this, by the way, has escaped Mr. Ellis, in his "Clergyman's Assistant," of 1822*. This Act will increase the patronage of the Universities, by enabling them to purchase advowsons.

In the 44 Geo. III. c. 43, the Act appointing twenty-three years for deacons, and twenty-four for priests, as the earliest time of ordination, is extended to Ireland.

A. D. 1810.

NOTE.—*Toleration Act.*—A Bill had been brought in during last Session, for "A Return of the Number of Dissenting Preachers, and Places of Worship, licensed under the Toleration Act, from 1760 to the present Time." The

* Clergyman's Assistant, Oxon. 1822.

dissenters took alarm, lest Lord Sidmouth should wish to narrow the bounds of toleration, and the rights of conscience. The returns show how much the number of dissenters has been over-rated. Only three thousand six hundred and seventy-two dissenting teachers have been licensed in half a century, and twelve thousand one hundred and sixty-one places of worship. The same congregation is often licensed three or four times,—as a private house, a barn, a meeting-house; which accounts for the disparity.

CHAPTER XXXIV.

OBITUARY OF LEARNED DIVINES.

Contents.

I. *Swartz.*—II. *Gœrickè.*—III. *Parkhurst.*—IV. *Horsley.*—V. *Beattie.*—VI. *Carlyle, Graves.*—VII. *Archbishop Moore.*—VIII. *Kirwan.*—IX. *Paley, Campbell, Robinson.*—X. *Porteus.*—XI. *Laymen and Dissenters; Cowper, Kirke White, Elizabeth Smith.*—XII. *Priestley.*—XIII. *Pitt and Fox.*—XIV. *Winter.*—XV. *Macleane, Erskine.*

I. WITH the eighteenth century, were closed the labours of the venerable *Swartz*, who for many years had discharged, in the eastern world, the functions of a Protestant missionary, from the Society for promoting Christian Knowledge. Born in Germany in 1725, he had arrived at Madras, and assumed his calling in his twenty-fourth year. Never was life more useful, career more glorious, character more Apostolic, or death more deplored. He had usually preached four times in a week, in English, German, Portuguese, and Tamulian; besides visiting the different churches, attending the sick, and instructing the Malabar scholars, for whose use he wrote an "*Explanation of the*

chief Doctrines of Christianity," and an "Abridgement of Newton on the Revelations." He had travelled many thousands of miles exposed to a burning climate, and was blest with innumerable seals to his ministry.

Though deeply grieved, he was not dismayed by the difficulties which arose in his way. "When I consider," said he, "the high and the low, the rulers and the ruled, I say to myself, My God, must all these people die! Must they appear before the tribunal of Jesus! How little do they mind the end! What blindness, insensibility, and rapaciousness!" But perseverance and integrity removed mountains. The church at Tanjore, on receiving certain regulations, observed, that "the presence of Mr. Swartz had precluded all rules;" and the road from Trichinopoly to Tanjore, formerly very unsafe, was wholly free from robberies, after he had formed congregations in those districts. "Send me Swartz," said Hyder Aly, when a treaty was proposed to him; "with him I will treat, for him only can I trust." When Tanjore was besieged, and the garrison perishing with hunger, Swartz prevailed with the country people to bring in corn, by the simple guarantee of his word for the payment. To his care the Rajah committed his son; who afterwards favoured the Christian cause. Among Protestants, Papists, and heathens, Swartz walked like a primitive Apostle. "Doctor," said he to his physician, a few days

before his death, "in heaven there will be no pain." "True," replied Dr. K. "but we must keep you here as long as we can." "But O!" rejoined the dying man, "let us take care that we be not missing there." He died at Tanjore, in the seventy-second year of his age. The Rajah shed a flood of tears over the body, and covered it with a cloth of gold. Flaxman commemorated this friendship in a monument, representing the Rajah's last visit to the missionary.

How should this example stimulate the languid minister to run the race set before him, disentangled from the present world; to watch the upward flight of the parting prophet, and eagerly to catch his mantle; to stand in the breach where he has fallen, and to fill the gap he has left!

II. *Gericke*, who followed the steps of Swartz, as a faithful pastor, and unwearied evangelist, survived not long his predecessor. Having performed a journey through the southern countries of Hindostan, during which several thousand heathens had been converted to the true religion, he died at Vellore, in his sixty-first year, on Oct. 2, 1803. During a ministry of thirty-six years, he had engaged the hearts of all, by his meek and benevolent disposition. His frugality was the treasury of his bounty. He went by the name of "The primitive Christian."

III. At home, *Parkhurst* also expired with the eighteenth century. With his friend, Bishop

Horne, he inclined to the sentiments of Hutchinson. His chief works were, a Greek and English, and a Hebrew and English Lexicon, an "Answer to Priestley, on the Pre-existence of Christ," and a Pamphlet against John Wesley.

IV. *Bishop Horsley* died 1806. In a primary charge of 1790, Horsley combated the maxims, that "practical religion and morality are one and the same thing; and that moral duties constitute the whole or chief part of practical Christianity." This haughty and violent divine, who confirmed with his cap on his head at the altar, treated not his clergy with respect. To tell them they were the apes of Epictetus,—to banter them with a list of controversial books, whose hard names they had never heard,—to say a man must have run over all these tomes, before he ought to touch the disputed points,—was language too nervous, and reproof too faithful. This charge occasioned the publication of a work, addressed by seven Evangelical ministers to his lordship, entitled, "The Nature, Extent, and Province of human Reason considered."

Horsley was independent and severe; bold in avowing, and tenacious in maintaining his opinion. He was proudly zealous for episcopacy, and an enemy to heretics. In Parliament, and in the pulpit, he uttered the language of disdainful truth; whether in advocating the cause of the Scottish bishops, in denouncing French and

English Jacobinism, or in defending the rights of the London clergy. Like Bishop Burnet, he stood on neutral ground between the Calvinists and Arminians; and manifested a false liberality, and an erroneous judgment, in declining to decide between them, on a question of so high importance. He gave too much to critical nicety, and too little to moral application. Like some earlier prelates, he railed against puritans for dissent, and inclined towards puritan doctrines. As a domestic character, he was deficient in meekness, and possessed no controul over his tongue. These blots are to be lamented in the conqueror of Priestley, the champion of our Establishment, the commentator on Hosea, the biographer of Newton, and the successive ornament of the sees of St. David's, Rochester, and St. Asaph. This last cathedral he beautified at his own charges. A diocese, where all the livings, except three, are in the bishop's patronage, was too well suited to his domineering spirit.

V. *Beattie*, whose "Minstrel" establishes his fame as a poet, died in 1803. His "Essay on Truth," contains an able answer to the infidel philosophy of Hume*: while his "Evidences," de-

* David Hume (honest man †), in his metaphysical Essays, aimed a severe blow at Christianity; and it would have been more injurious than it proved, had she not found an able

† Scottish Novels, "Rob Roy."

liver the Apostles from the imputation of weakness or enthusiasm. His private character was amiable, and added much to the force of his writings; particularly, in his magnanimous refusal of preferment, offered him in the English Church, through fear of injuring the cause he had defended, by incurring the suspicion of mercenary views †. His biographer was his friend Sir

champion in the excellent Dr. Beattie. His "Essay on Truth," and amiable character, endeared him to several divines of the English Church, who appreciated his services to the general cause of religion; but, "when Porteus offered ordination to a philosopher, who, with his imperfect views of the Christian scheme, and particular notions of innate goodness, might object to the doctrine, no less than the communion of the Church of England, we are more disposed to bestow approbation on the honesty of the one in the refusal, than on the partiality of the other in his proposal." This remark of Middleton's is altogether incorrect. It was not Porteus, but Secker, through Porteus his chaplain, that made overtures to Dr. Beattie. The offer was not of ordination simply, but of preferment. Where it appears, in Beattie's works, that he entertained imperfect views of the Christian scheme, and particular notions of innate goodness, the writer has not mentioned. And finally, in due honour of that philosopher, let it be observed, that his refusal was occasioned through his fear of weakening, by an appearance of mercenary motives, any impression which might have been made by the labours of his conscientious zeal.

† *David Hume* has already been slightly, perhaps too slightly noticed. Born in 1711, he was designed for the law; but conceived an aversion for that study, as well as for a counting-house, which he had tried in 1734. "Cicero and

William Forbes; who soon after died, of a complaint the most suitable to that benevolent baronet, an enlargement of the heart.

Virgil," says he, " were the books I was secretly devouring." His first work was a " Treatise of Human Nature," which attracted no notice. He accordingly broke it into Essays; and such is the caprice of public taste, that in this form it was eagerly read. He had the impudence to send a copy of it to Bishop Butler.—Hume confirmed the miracles by his attempts to disprove them. From his notion of cause and effect as a constant sequence, it only follows, that God may suspend that sequence. Campbell's triumphant " Dissertation on Miracles," published in 1762, being brought to him, he only replied, " I never knew any one who deliberated about nonsense, without believing it before the end of his inquiries." Warburton replied, with much spirit and strength, to his " Natural History of Religion." His chief work, the " History of England," is one continued sarcasm against Christianity. So great was his pride, that it induced him to seek renown in vitiating the principles of mankind. " This," says a writer, " is carrying human criminality to the utmost degree of extravagance; equal to that of Moloch *." To Robertson he wrote, " Do not again bring forward your religion in my company. I have done with these subjects, and am quite incapable of instruction." He who is so obstinate, should be sure of his ground. But, besides the fallacies already mentioned, how vain is his notion of the origin of ideas, " that reflections are fainter perceptions;" so that reflections upon eating, is eating in a lesser degree. His tranquillity on his death-bed is very doubtful. It was certainly disturbed at the mention of Beattie. It only showed his ignorance of himself, and may have been the whistling of the school-boy, to keep his courage up. How often do hardened felons die, without

* Boyd on the Fallen Angels.

A. D. 1804.

VI. *Carlyle*, the Professor of Arabic in Cambridge, died at his vicarage of Newcastle upon Tyne. He was a learned Orientalist, as appeared in his "Translations of Arabic Poetry," a "Dissertation on the Troad," and a "Tour in Syria and Egypt." But his favourite work was "A new Translation of the Arabic Bible, with various Readings," which he left unfinished.

Jacob Bryant died at the age of eighty-nine, in consequence of an accident in reaching a book from a shelf. Some of his works are fanciful, but all profound in learning. His "Ancient Mythology" divests tradition of fable; but he merits praise, in the present work, chiefly for his "Treatise on the Authenticity of the Scriptures."

Graves, another Octogenarian, author of the "Spiritual Quixote," a novel, written to ridicule the Methodists, died in 1804.

A. D. 1805.

VII. *John Moore*, Archbishop of Canterbury, died in his seventy-fourth year. The son of a grazier, and brought up in the free grammar school of Gloucester, he was sent to Oxford by some friends; and while there, accidentally recommended as tutor to the Duke of Marlborough.

compunction or fear! Hume died in 1776; and is buried in the Calton Hill, in Edinburgh, with a monument like a tub, conspicuous in its ugliness.

The dowager duchess offered him her hand; which he, from conscientious motives, declined; and the young duke, sensible of his disinterestedness, set him on the first step of that ladder, which led to the highest dignity in the Church. He conducted himself with exemplary moderation, but was not distinguished as an author.

VIII. *Dean Kirwan*, manifesting an extraordinary eloquence in the Irish pulpit, became exclusively a preacher of charity sermons; and as a convert from Popery, was often conducted to the churches of Dublin between two files of soldiers. Marvellous are the stories told of his exertions, and their effects; but to those who read his printed sermons, it would appear, that the whole secret must have consisted in manner. These discourses are loose, flimsy, careless; without theology, method, pathos, or any thing that could render them attractive, or even tolerated, in an English congregation. Kirwan died in 1805.

"He called forth the latent virtues of the human heart, and taught men to discover in themselves a mine of charity, of which the proprietors had been unconscious. In feeding the lamp of charity, he has almost exhausted the lamp of life. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of the other. The preacher's desk becomes the throne of light. What reward! St. Nicholas

within, and St. Nicholas without*," &c. This is Irish eloquence.

IX. *Paley* died at his living of Bishop Wearmouth. The life of a college tutor and a country clergyman affords few materials for biography. He lives in his study, and is known only by his works. Paley's "Moral Philosophy" is disfigured by his doctrine of expedience; a mischievous principle of ethics. Hence that Jesuitical dogma, "Do evil that good may come," which St. Paul had in abhorrence, Pascal exposed. This persuades a man to pause, ere he complies with the declared will of God, that he may consider whether obedience be useful. What is this but setting up a higher authority than the Bible; the brazen meridian to which all other lines ought to be referred? And why, after all, should we have any moral philosophy, when there are the pure morals of the Gospel? Many consider his "Horæ Paulinæ" to be his best production. His works he intended to form a sytem, containing the evidences of natural religion, the evidences of revealed religion, and an account of the duties resulting from both. His "Evidences of Christianity" should have succeeded, in order of time, his "Natural Theology;" for why go back to the lesser light, when we bask in the full beams of the greater? For this, indeed, he has himself apologized. Even

* Grattan's Speeches.

the " Natural Theology," confined to the Being of a God, is incomplete; it ought to have embraced the attributes, and a future state. Paley is the author of several valuable tracts and charges. In private life, Paley was a gourmand; and refused his daughters a light while he took his after-dinner nap.

In 1807, died *Edward King, Esq.* author of the " Munimenta Antiqua, or Antiquities of Civil and Ecclesiastical Architecture. He was a man of great piety, and published " Hymns to the Supreme Being," and " An Imitation of the Prayer of Abel," in the style of Eastern poetry. His " Morsels of Criticism," and " Signs of the Times," drew forth Bishop Horsley's " Dissertations on the Eighteenth of Isaiah."

In 1808, died, in Scotland, the *Rev. George Macullock,* the last of the non-juring clergy.

George Campbell, D. D. Principal of Mareschall College, Aberdeen, was the celebrated author of the book on miracles, which exposed Hume's famous sophism, viz. " that he would rather disbelieve a miracle, than believe, on any testimony, what contradicts general experience. Dr. Skene Keith published Campbell's " Lectures on Ecclesiastical History," and after his death appeared "Six Lectures on Systematic Theology, and Twelve on Pulpit Eloquence." Systematic theology in six lectures!! Well might Dr. Johnson observe, that " In Scotland, every man has a mouthful, and no man a belly-full." This author's " Translation of the Gospels" is a work of great industry and merit.

The *Rev. T. Robinson*, vicar of St. Mary's, Leicester, is well known as the author of "The Scripture Characters," and of "Essays on the Doctrines and Duties of the Christian System." To his "Serious Call to a devout Attendance on the Established Church," a dissenter replied in a "Vindication of Protestant Dissent."

A. D. 1809.

X. *Beilby Porteus*, Bishop of London, died in his seventy-ninth year. He was an eighteenth child; and, after passing creditably through Cambridge, was made chaplain to Secker 1762, rector of Lambeth 1767, master of St. Cross 1769, bishop of Chester in 1776, and bishop of London in 1796.

In 1780, the institution of a Sunday promenade, where at a low price the minds of youth were tainted with debauchery, and of debating societies for the discussion of moral and religious subjects, brought forward his Bill for suppressing these new descriptions of Sabbath-breaking. He was also greatly instrumental in suppressing Sunday concerts. He put a stop to a species of simony, which was becoming prevalent, namely, the purchase of the advowson of a living, taking a lease of the tythes, glebes, &c. for ninety-nine years, at a pepper-corn rent, and then entering on possession of the premises, as if an immediate resignation had taken place. He pro-

moted the observance of Good Friday, encouraged the religious instruction of negroes, and recommended to the Universities an increased attention to the studies of candidates for holy orders. His sermon, "Truly this was the Son of God," converted Mr. Boissier, an unbeliever. His sermon on "Lovers of pleasure, more than lovers of God," attracted the favourable attention of royalty; and on the King's returning thanks at St. Paul's, for his recovery, in 1789, his discourse on "Trust in God" was powerfully affecting. The Writer heard him deliver a sermon on "The Sabbath." His voice had a silvery sweetness; his manner was simplicity itself; a powerful effect was produced, and no one could discern the effort which produced it.

The moderation of Porteus has been much commended; but many imagine he mingled with it something of the policy of the courtier. An overweening charity, a fastidious delicacy which shrinks from strong reproof, a diffidence and a desire to please universally, deteriorated the quality of his zeal. In the case of the London lecturers, he was certainly too easy; and threw an odious task on his successor, Bishop Randolph. In almost every church east of St. Giles's, a lecturer may mount the pulpit over whom the minister has no control, and whom, should their doctrinal sentiments be adverse, he has no power of removing; save by assuming the whole duty, and

incurring much unpopularity among a certain class of his parishioners. Ought not a bishop, though without violence, to support unity of doctrine, and to lean towards his orthodox parochial clergy?

Porteus had given early promise of his eminence, at Cambridge, in his Seatonian Prize-poem on "Death." His chief productions are, "Lectures on the Gospel of St. Matthew," preached in the Lents of 1798*, and the three following years; and a "Summary of the Evidences of Christianity."

We had almost forgotten, amongst the good works of Porteus, the free chapel and free schools endowed by him, in West Street, Seven Dials†;

* So much were these lectures frequented by the fashionable world, as to have received the name of the "Bishop's Opera."

† *Testamentary Bequests of Bishop Porteus.*

To the poor of St. James's, Westminster	£100	
Ditto of Fulham	100	
Ditto of Hanton, in Kent	50	
Ditto of Sundridge	50	
At the decease of his Widow:		
Orphan Clergy	2000	3 per Cents.
Sons of the Clergy	2000	ditto.
Society for instructing Negroes	1000	ditto.
Middlesex Hospital	1000	ditto.
London Hospital	1000	ditto.
Twelve poor alms-women, at Fulham	400	ditto.

&c. &c.

although these too are on the Evangelical establishment.

The *Reverend William Wilton*, rector of Stoke, and author of the "Christian Spectator," died in 1810.

XI. *Laymen and Dissenters.*—The last tears of the eighteenth century were shed over the grave of *Cowper*. He is well known as the author of poems, in which religion, of a highly serious nature, arrays herself in the garb of genius. Gay in his youth, but of a morbid temperament, his first views of religion sunk him in dejection; but as he read further, the gloom rolled away; yet through life, his devout feelings were sometimes melancholy, sometimes cheerful, following the changes in his constitutional malady. It is singular, however, that in the latter part of his life he attended no place of public worship. His "Letters" are admirable specimens of that easy and playful pouring out of an amiable mind upon paper, and that saying of nothing with a grace, which constitute the charm of epistolary correspondence. There is one "On the Philosophy of Language, as opposed to the Scriptural Account;" a fine vein of reasoning conveyed in irony. Cowper, with all his shyness and religion, was as ambitious as any professed worldling; and in proportion as his fame increased, religion faded from his letters. Cowper contributed sixty-eight hymns to the "Collection of Olney Hymns," pub-

lished by his friend Newton. Of these, the finest is that sublime composition,

"God moves in a mysterious way;"

which is, after all, but the poetry of Scripture versified. A monument is erected to his memory, at Dereham in Norfolk, where he died*. The Writer has seen four transcriptions of his "Homer;" so nervous was he in the labour of correction.

A. D. 1806.

Henry Kirke White, the son of a butcher, died of a fever occasioned by excess of application, in the twenty-first year of his age. Having surmounted the difficulties of low birth and narrow circumstances, and having been converted from the pride of Deism, by Jones's book "On the Trinity," and from its coldness by Scott's "Force of Truth," he resolved to lay his acquirements on the altar of God, and to devote himself to the Christian ministry. How do talents command admiration, when adorned with the lustre of religion! White relaxed from his labour by teaching a Sunday school. His "Memoirs" were published by Southey; and Lord Byron, who had no eye for his virtues, bore honourable testimony to his talents.

* Hayley's Life, and Greathead's Abridgment.

Unhappy White! while life was in its spring,
And thy young muse just waved her joyous wing,

* * * * *

'Twas thine own genius gave the fatal blow,
And help'd to plant the wound that laid thee low.
So the struck eagle on the fatal dart,
Views his own feather quiv'ring in his heart.

Miss Elizabeth Smith, aged thirty, died in 1806; a young lady of great piety, high attainments, and extraordinary powers; yet unassuming and unambitious. Chiefly self-taught, she was versed in all the ancient and modern languages, mathematics, music, painting, and poetry. Her letters display a correct, but not enthusiastic religion; which bore her up under trying reverses, and lighted up her cheek, in death, with a seraph's smile. "Her religion," says her friend and biographer, Mrs. Bowdler, "was not raised in the hot-bed of controversy, or trained in the nurseries and forced soil of a party; it grew freely and abroad: watered only by the dews and rains of heaven, it taught her seriousness, humility, kindness, resignation, and contentment." Archbishop Magee bears testimony to her translation of Job, as the most able and faithful that has been written.

XII. *Dr. Priestley* was born near Leeds, A. D. 1733, and educated at Daventry, under Dr. Ashworth. He set out as a Calvinist; but distress soon arose in his mind, because he could

feel no repentance for the sin of Adam. From the counsel of Mr. Walker, a Baxterian, he rushed forward into Arminianism; and thus was always breaking loose from his instructors. He then became satisfied that St. Paul was an inconclusive reasoner; and, commencing Arian, denied the atonement, and impugned the inspiration of Scripture. While his religious creed was undergoing these successive metamorphoses, he was engaged in tuition, in making chemical experiments, and delivering lectures on almost every subject of human investigation. He even learned the flute, as a recreation; which he recommended to all studious persons; adding, that "if, like himself, they have no fine ear, so much the better: they will be the more easily pleased." Priestley, thus occupied, read novels and plays, rattled backgammon boxes, attended clubs, and was quite a man of the world. From Needham, where he had been minister of an Independent congregation, he removed successively to Nantwich, to the Warrington Academy, and to Milhill, in Leeds. Here he became acquainted with Dr. Price, who sunk his faith into Socinianism. The Marquis of Lansdowne, in 1770, received him into his family as librarian, where he continued ten years; publishing works on air, and asserting, in controversy with his old friend Price, the doctrine of "Philosophical Necessity." This restless character next appears at Birmingham; where, in 1780, was

sent forth his great work, "The History of the Corruptions of Christianity." This was assailed by Horsley and others, and drew forth his "History of early Opinions concerning Christ," in four volumes; wherein he aimed to prove, that a rapid deterioration of divine truth took place immediately after the Apostolic age. But he was crushed in the gripe of the giant Horsley; who convicted him of begging the question, reasoning in a circle, ignorance of the original works, misrepresentation, false quotations, and erroneous translatings; insomuch, that, according to the infidel Gibbon, "the Socinian shield of Priestley was pierced by the spear of Horsley." In truth, after all, if his positions were granted, they would establish very little; for the New Testament itself would still be the standard of appeal. That peculiar doctrines are not mentioned by historians, is no proof that they were not held; for writers are silent on subjects which are not disputed. But Priestley, though a materialist, who, in his "Treatise on Matter and Spirit," discovered that spirit was matter, and that the soul was an affection of the brain,—defended Christianity as a revelation supported by evidence. He ably replied to Gibbon's five causes of its growth, by demonstrating them to be effects.

He was driven from England by the violent spirit of party, in the beginning of the French Revolution; and taking the wings of the morning,

crossed over to America, "that blessed land of freedom," as Mr. Matthews has it, "where every man can sell his own negre." But "*cœlum non animum;*" the same restless and turbulent spirit excited jealousy and dislike; and he was the unheeded voice in the wilderness,—the unsuccessful apostle of Socinianism.

He died in Philadelphia in 1804, of an indigestion, which began several years earlier. But, during his illness, he wrote his "Socrates and Jesus compared," and printed his "Church History," with a volume of "Notes on the Bible." Laborious and indefatigable, he read all the books quoted in his "Comparison of the Grecian Systems with Christianity," composed that work, and transcribed it, all in less than three months. Yet is he said to have, at no period of his life, devoted more than five hours in a day to study.

Morally speaking, he entertained a most complacent opinion of his own condition; but how far a right one, may be doubted, by those who consider his various pursuits; which could leave him no leisure for self-knowledge, and must have made him spring to his religious conclusions while reflection was yet immature. He died in the calm confidence of a resurrection, as the consequence of a well-authenticated fact; and this was nearly the sum of his doctrinal Christianity. He expressed his satisfaction in having been permitted to lead an useful and a happy life, and to

die in the bosom of his family; while his activity of mind continued to the end. "I am going," said he to his grandchildren, "to sleep, as well as you; for death is only a good long sound sleep in the grave, and then we shall meet again*."

* But on this departure it has been judiciously observed, that sincerity is no proof of soundness of principles; nor composure in death of their truth. Natural firmness, decorum, love of consistence, pride, obstinacy, the desire of posthumous fame, ignorance of the guilt of sin, forgetfulness of the purity of the Divine nature, a high notion of the unlimited mercy of God, an imperfect standard of morals, self-deceit in various forms, may give deceitful smoothness to a death-bed, and speak peace where there ought to be no peace. The licentious soldier braves death; the savage exults in its tortures; the enthusiast in a wrong cause, courts it with rapture. Hume was sportive in his last moments; and even the author of Heloise, the deliberate corrupter of principle, could exclaim, "No man can go before the throne of God, and say, I am a better man than Rousseau. How happy to die without reason for self-reproach or remorse! Eternal Being! I offer thee a soul as pure as when it sprang from thy hands. Render it partaker of thy felicity."

The Scriptures lay no stress on the feelings at the hour of death; nor hold out any example of a death-bed repentance as a proof of true religion. They direct attention to a holy life.

Tranquillity, nay triumphant assurance, often only evinces a soul not acquainted with itself. The best man needs the language of humiliation and of awe, on the eve of appearing before the Judge of all the earth. Even the partial composure sincerity may feel, is derived from the promises of the Gospel; but these were never once present to Priestley's mind; and the name of Jesus was never once mentioned, either as an atonement, or an object of love. Instead of this,

It was the misfortune of this theologian to be thrown early among controversialists, where religion seemed a matter to exercise talent, and not to improve the heart; and having a passion for discovery, instead of confining it to chemistry, where discoveries could be made, he extended it to religion, where there could be none.

Mrs. Elizabeth Carter wrote an Allegory, in the Rambler, representing religion and superstition. She is the learned translator of "Epictetus."

XIII. The rival statesmen, Pitt and Fox, died in the same year. *Pitt* had steered the people through an untried ocean, and saved his country from the contagion of the French Revolution; but his mind was more alive to the political, than

Priestley was an Universalist; and, like all those who disbelieve that there is a worm which dieth not, had small ground of alarm. "We shall all meet finally," was his language; "we only require different degrees of discipline suited to our different tempers." For this, Scripture affords no sanction; and our Lord inculcated a contrary belief. Priestley rejected the authority of an Evangelist, denied the conclusiveness of an Apostle, explained away obvious senses in the sacred writings, and then called himself a believer in Scripture. He accommodated the Bible to the system he had formed.

How different from his presumption, the last words of Hooker! "I have been meditating on the number and nature of angels. I have, by God's grace, loved him from my youth, and feared him in mine age; yet if thou, O God, be extreme to mark what is amiss, who may abide it? and, therefore, where I have failed, have mercy, Lord, through the merits of my Saviour."

the religious dangers, to be apprehended from Jacobin principles. He died, relying on the mercy of God, through Christ. His worst enemies allowed him to be disinterested; as, indeed, was shown by his dying poor. The ruling passion was strong in death, and "O my country," were nearly his last words. His preceptor and friend, the Bishop of Winchester, Tomline, has since published his life.

Charles James Fox, born in 1759, was remarkable at Eton and Oxford for genius and dissipation. His first speeches in Parliament were unfavourable to the liberty of the subject; but he soon entered a field more friendly to philippizing; and while Burke dazzled with illustration, Fox bore down with vehemence. He neither professed nor assailed religion. His unsuspicious temper deprived his passion for liberty of the due control of prudence. While Burke detected the cheat of the French Revolution, Fox continued a dupe to it; and, provided the ancient fabric were destroyed, to him it was immaterial with what untempered mortar the new building was likely to be cemented. To speak the most gently, he went too far on the popular side, in calculating, that after displacing the minister, he could repress the fury he had roused*.

* It having been observed to Burke, that the French Revolution had shaken the whole world, "True," said he, "and it has shaken Mr. Fox's heart out of its place."

A. D. 1808.

XIV. *Cornelius Winter*, a disciple of Whitfield's and an inmate in his house, was a dissenting minister of mild and unassuming character, who softened down the Calvinism of his master, till it became comparatively innoxious. "The hole of the pit whence he was digged," was a shoemaker's stall in Gray's Inn Lane. He had been a charity-school boy, of St. Andrew's Holborn, and never went to meeting-houses, save when his clothes were too shabby for a church. After ridiculing Whitfield, he became his convert, "on a night much to be remembered," while the scales fell from his eyes, and the words of the Methodists became heavenly breezes, which he could feel, blowing upon the soul.

Winter was sent by Whitfield, as a reward of long services, to America, to instruct negroes. Thence he returned, in order to receive orders from the Bishop of London; by whom they were refused, on the ground of his having identified himself with Whitfield. When asked if he had not preached in America, he gave a specimen of Methodistical prevarication, by replying, "he had acted as a catechist."

Now a bishop is bound to take care, that religion shall be respectable in the eyes of the higher classes; that enthusiasts shall not creep into the

Church; that internal schisms shall not divide it; that the Gospel be not degraded by fanaticism or vulgarity; nor such approximation formed towards the sects, that the people shall deem it a matter of indifference, whether they go to the church or the conventicle. Whitfield had thrown off Church discipline; his doctrines were those of high Calvinism, inflamed by the frenzy of Methodistical feelings, and his language was violent and vulgar. Was it not right, to refuse ordination to the inmate and pupil of such a man?

Was it not right, if a minister must obey his ordinary, and minister in the congregation to which he is lawfully appointed, to refuse ordination to a minister, who proposed to become a minister at large? Here, if there be remissness in the Church, requiring some extraordinary exertion, a separatist is better than a minister of the Establishment, for the latter violates his vow. Yet this principle may not be without some exceptions. In the fens of Essex, and the mines of Cornwall, more zeal is requisite, than can well be calculated upon in the Church, for the performance of those duties on which an enthusiast ventures; and in this case, a travelling churchman might be preferable to a roving separatist.

Winter struggled with an equal spirit through many difficulties, and experienced the slipperiness of many of those fishes, who, though caught in

the net of the Gospel, were fit to be cast into the sea. One serious brother withdrew his friendship, because a sheet of his writing paper had been made free with; another withdrew ten pounds of his *independent* support, when hit at by a passage in a sermon. The godly were offended at his love of study; and his preaching wanted rant for the enthusiastic. Yet he was himself an enthusiast, if that signify the being guided by impressions; and a Calvinist, if it be so to talk of discriminating grace. It is not probable, that the Bishop of St. Asaph promised to be his friend under the rose. He had a little seminary of pupils, and Jay among the rest; who caught the flame of piety from his lamp. But Jay might as well have burnt the love-letters. Sympathy in love cannot be produced in a third person *.

* Whitfield, the fellow-student of the Wesleys, at Oxford, was ordained at Gloucester in 1736, and preached his first sermon, "On the Necessity and Benefit of religious Society;" which is said to have driven fifteen of his hearers mad. He crossed the Atlantic seven times, and established an Orphan House at Georgia; preaching, on his return to England, in the open air, with a Stentorian voice, to multitudes, at Moorfields, Kennington, and Blackheath. The Tabernacle, in Moorfields, was at first a temporary shed, used by him in inclement weather. The present building was opened in 1754, and that in Tottenham Court Road, in 1756. About 1748, Lady Huntingdon sent for him to preach in her house; and he was complimented by the Earl of Ches-

XV. *Dr. Archibald Maclaine* died at Bath, A. D. 1804, in his eighty-second year. He had

terfield and Lord Bolinbroke. Perhaps they were only quizzing him.

——— "To hear a hot-brained Atheist
Thanking a Reverend Doctor for his sermon!"

Otway.

He now preached fifteen times in a week, and was followed by immense numbers; some of whom were sincere, and others enamoured of enthusiasm. To these last his impassioned manner was the excitement of a spiritual dram. He died in 1770, at the age of fifty-six, and was interred at Newbury Port. He was the founder of the Calvinistic Methodists.

Whitfield was an active and zealous, but an irritable and violent man. He paid his addresses to a young lady, thinking her to be converted; but deserted her, finding her to be only in a *seeking* state. He did not make his wife unhappy *intentionally*. He gave no wages to any of his servants; saying, that "if they loved him, they would serve disinterestedly." He preached wherever he could obtain permission; telling the Scots, that "their discipline was the best in the world;" and adding, that if the Pope would but lend him his pulpit, he would there preach Christ." He was continually inveighing against the clergy, particularly those who were letter-learned. His manner was vehement: his voice was sometimes heard at a half-mile's distance. His allusions were coarse: he talked of the pangs of the new birth. He ascribed the opposition made to him by the bishops, to persecution and hatred of the Gospel. Sometimes his language bordered on impiety: as when he said, that on entering a certain city, he could hardly avoid the hosannahs of the multitude. He confessed, at last, that he had used language too Apostolical, spoken in his own spirit, used a bitter zeal, and trusted to inward impressions.

been forty-eight years minister of the English church at the Hague, where he married the daughter of Chais. On retiring to his death-bed, he thanked God, that while the wisest heathens knew nothing of a future state, he, who had been a sinner, knew in whom he had believed. He was the translator of "Mosheim," and author of "A Letter to Soame Jenyns," exposing the loose reasonings in his "Internal Evidences."

Dr. Erskine, of Edinburgh, died in 1803, at an advanced age, and after a ministry of thirty-eight years in the Scots Kirk. Pious and learned, he commanded veneration by the bend of age, and by the broad Scottish dialect; which, in the kinsman of Ralph and Ebenezer Erskine, produced an effect like family plate, or an ivy-covered mansion. Two posthumous volumes of his sermons, plain and practical, perpetuate on earth the simplicity of his character and teaching.

CHAPTER XXXV.

SECTS.

Contents.

I. *Universalists.*—II. *Destructionists.*—III. *Privationists. Statement and Refutation of their several Principles.*

UNIVERSALISTS.

I. As the Arminians, in opposition to Calvin's system of partial election, maintained that Christ died for *all* mankind, and that every man might be saved if he would; the *Universalists* have pushed this correct opinion to an extravagant extent, by affirming, that after a temporary punishment of the wicked, the actual salvation of all men will finally take place. This heretical notion found its first patron in Origen; and was afterwards professed by some divines, called the "Merciful Doctors" by Augustine; it was held also, by the German Baptists, the American Tunkers, and the Dutch Memnonites. Among the advocates of Universalism in our own country, are to be numbered, Rust Bishop of Dromore, and Newton of Bristol; Adams Archdeacon of Llandaff; Stonehouse, and Browne, two English clergymen. David Hartley, Elkanah Winchester,

W. Vidler, and N. Scarlett, Tillotson, Burnett, Master of the Charterhouse, Law, and Watts, are all thought to have inclined to this opinion. Under the same suspicion lie Paley and Gilpin; and to these may be added Hey, if any fixed opinion can be discovered in the lectures of that quibbling and hesitating divine*.

Although Universalism has crept into the English Church, and pervades the creeds of some Arians, of Socinians, and of Deists—their cousin-germans; its advocates have not incorporated themselves into a sect; unless we except a congregation of Rellyanists, assembling in Windmill Street, Finsbury Square, and having members in several parts of England and America; who, after their leader, Relly, support their tenets, chiefly, on what St. Jude terms "*The common salvation;*" a phrase, however, plainly signifying, in a catholic epistle, the salvation common to Jews

* Burnett and Bennett, on the Ninth Article.—Hey, v. ii. p. 390.—Tillotson, v. iii. fol. § 3.—Hartley, on Man—Law's Letters.—Newton's Dissertations on the Prophecies—Winchester's Dialogues.—Scarlett, on the New Testament.

On the other hand,—Edwards, of America; Scrutator's Letters; Andrew Fuller, in the "Monthly Repository;" Dodwell and Crouch's University Sermons; Edwards, on the Eternity of Hell, and Justice of God in the Damnation of Sinners.

The doctrine is elucidated with much elegance in Dr. Estlin's Sermons, entitled "God is Love:" and in Dr. Southwood Smith's "Illustrations of the Divine Government."

and Gentiles. These reject the sacraments, after the quaker fashion; believing in a baptism of the inner man: as if our Lord himself, Cornelius, and the Ethiopian, had not been baptized in water. But their leading opinion is, that Christ's *obedience*, as well as his suffering, is vicarial, and stands in the place of the obedience of all mankind. Taking these premises for granted, they logically deduce from them the consequence, that all mankind must finally be saved. Universalism is defended by its advocates, as necessary to vindicate and exalt the Divine goodness. They hold, that the Scriptural promises of "the restitution of *all* things," Acts, iii. 21; the destruction of death, Rev. xxi. 4; and the reconcilement of all things to Christ, Coloss. i. 20; cannot be fully explained without this key. They pretend to reconcile the Calvinist and Arminian systems, by maintaining with the latter, that Christ died for all, and with the former, that the elect are only the early harvest of salvation; for, to the ingathering of a general harvest, they think that the words *first born*, and *first fruits*, point forward; while some are mentioned, who shall have part in a *first* resurrection. The God of the one being abundant in goodness, but deficient in power; and that of the other, being omnipotent, but defective in goodness,—they think that they have harmonized and improved both systems, by discovering a Being to be at once loved and feared.

God could have no other object in creation, than the ultimate happiness of his creatures; and, therefore, eternal misery could not enter into the divine plan. It is impossible that God could choose to create a being, who (setting predestination wholly out of the argument) he must have been sure, from his foreknowledge, would become the victim of everlasting torments. All punishment is emendatory, and for the good of the object; in the happiness of that object, then, it must ultimately result. The Greek word αἰών, signifies age; and αἰωνιόν should be rendered age-lasting.

Thus "*eternal*" is an ambiguous term, signifying an extended but not unbounded duration. Finally, the universal system is to be preferred, as more favourable to Christian love, than that which leads us to consider and anathematize the wicked, as obnoxious to unutterable vengeance, and victims of unquenchable flames.

It is clear, however, that all the texts and passages of Scripture, so confidently quoted as relating to universal restoration and final reconcilement, apply no further than to the overthrow of the Calvinistic, and confirmation of the Arminian hypothesis. They represent the human race, as *all* brought by redemption into circumstances of *possible* restoration to the divine favour; but leaving, as they do, the question of *actual* restoration to be settled, in each individual case, by the moral agent's admission and improvement

of grace vouchsafed or tendered (a result always doubtful and often failing), they cannot stand as proofs of Universalism. It is a mistake to conceive, that future punishment is emendatory. Every where, in Scripture, it is mentioned as retributive: "The wicked shall be turned into hell," Psalm ix. 17; "God will render unto every one according to his deeds," Rom. ii. 6; "Depart from me, ye cursed, for when I was an hungred, ye gave me no meat," Matt. xxv. 41; "Whatsoever a man soweth, that he shall also reap," Gal. vi. 7. Nor is there any one passage in the whole sacred volume, that speaks of *future* punishment as corrective. Men are led into this error, by thinking of *present* evils; which are confessedly corrective, because the day of salvation is not yet gone by. When the Rellyans maintain, then, that sin is the result of ignorance; that pain is its necessary attendant, not as a punishment, but in order to lead to the knowledge of Christ, the only true remedy; and that, therefore, as soon as Christ is truly known, the condemnation ceases, having done its work; they declare most admirable and most sound doctrine in relation to the present life, but most egregious nonsense in regard to the life to come, when discipline is at an end, and unhappiness is retributive justice.

The same principle delivers us from the perplexity in which Dr. Southwood Smith would plunge us with his definitions. "Punishment,"

says he, "is the reflection of pain in consequence of the neglect or violation of duty, with a view to correct the evil." Punishment, he denies to be the conduct of God with respect to the wicked, in the capacity of a judge. But both definitions are correct; the first in regard to this world, the second to the next.

It is a fine and flattering study, to contemplate the divine *goodness;* but let men direct attention to the balance of the divine attributes; considering the nature of God, as perfect in holiness, strict in justice, and adverse to the works and workers of iniquity. The wisdom, the justice, the majesty of God; his violated law, his rejected Gospel, his exhausted long-suffering, his despised mercies, require severity of retribution. Now all these attributes are mentioned in Scripture; and eternal punishment is mentioned. To bend revelation to the standard of natural religion, is always a rash proceeding; it is better to believe that there is some error in the natural religion, not observed, than to call in question the plain declarations of Scripture. But to be jealous for the *power* of God, as though it were inefficient to accomplish the will of his goodness, for the happiness of *all* his creatures, is altogether a fallacy. God is omnipotent, and *might*, with a nod, save or destroy an universe. But, having created men intelligent and responsible beings, a little lower than the angels, he hath purposed in his wisdom

to save them through Christ, but not without an exertion of their intelligence; and, as this implies an option on their part, his power, and his desire to save, are both regulated and self-restrained accordingly. Salvation through Christ is placed in the hands of all reasonable creatures; punishment is held out, to operate on their fears, as a reinforcement to the gentler motives addressed to their hopes: still with a view of infinite goodness to their happiness; and if they are lost, it is not God's fault but their own. His power to save them, his desire to save them, his tenderest mercies in Christ Jesus, he restricted by the moral agency he imparted; it is by their voluntary abuse of this agency, that their ruin lies at their own door; and neither his power nor his goodness is to be reproached.

This extravagant and exclusive consideration of the divine goodness and power, which forgets the other attributes of the Almighty, the nature of his government, and the information of Scripture, would reach, if pushed to its extent, not only all the wicked, but all the fallen angels; and, in fact, the Universalists so understand it, when they speak of the restoration of all lapsed intelligences. Hence Lavater, a fanatic in Universalism, prayed for the damned, and even for the devils. "I embraced in my heart, all that is called man: present, past, and future times and nations; children in their mothers' wombs; the dead, the damned, yea

Satan himself; I presented them all to God, with the warmest wishes that he would have mercy upon them all*." This is, no doubt, a very amiable rhodomontade, and Satan might send an embassy of thanks to the philo-diabolist; but, in reason, is there not danger lest any one, who should persuade himself that God is so exceedingly easy and overlooking, might soon learn to think sin less heinous in his sight than it is, less dangerous, and therefore less criminal?

Moreover, all salvation is by Jesus Christ, and if devils are restored, it is through *his* atonement; but what fellowship hath Christ with Belial? Is there one word in the Bible, respecting devils, as placed even in the way of redemption, as men are? On the contrary, Christ declared, that it was absolutely impossible that he could favour the kingdom of Beelzebub. If, therefore, the punishment of the tormentors be interminable, so is that of the tormented; for their doom is, "Depart into everlasting fire, prepared for the devil and his angels," Matt. xxv. 41. Neither ought the lot of the wicked to start a difficulty, any more than that of the devils does, in a mind attentive not to its own flights, but to Scripture. But waving all these points, admit to heaven, after a period of discipline, both sinners and devils; still you could not invest them with

* See Dr. Erskine's Sketches of Church History, v. i. p. 57.

happiness, without plunging them in a Lethe; for ever-during memory would be ever-during regret.

Further, if punishment be corrective, then all men must undergo some punishment; "for all have sinned, and come short of the glory of God." No man then could be saved; for to be saved is to be delivered from the punishment due to offences; but to be delivered from the punishment and to suffer the punishment is a contradiction. To be saved, is to be delivered from the wrath to come, justly due to offences. Who, then, are saved? Is it sinners? They are not saved, if they suffer that wrath. Is it the just? But who, strictly speaking, are the just, so free from demerit, so pure from liability to correction, as to require no deliverance, and as to ascend, by their personal freedom from sin, "to meet the Lord in the air, and to be for ever with him?"

If, however, these immaculate parties are to be found; and if the οἱ λοιποι are to follow to heaven, as soon as they have passed their several terms in the house of correction,—is not this whole system a getting rid of the sacrifice of Christ, which scarcely saves even the righteous from merited punishment? Nay, is it not getting rid of the forgiveness of God? for forgiveness implies, that the sinner is exempted from just punishment; but there can be no forgiveness after the just punishment has been inflicted.

Again, repentance is renunciation of sin for

the future; but if punishment ought to cease when repentance begins, that is, when the evil is corrected, according to Dr. Southwood Smith, where would be satisfaction for the past? This argument we address to the Socinian Universalists, who would laugh at and scout the preceding one.

But, after all, the extreme care of the Universalists to vindicate the goodness of God, relieves them not from their difficulties; for it might be asked, why does the goodness of God require suffering at all, as a preparative, and a porch to heaven? Surely it is much better to take the word of God as it stands, and to trust to the future developement of the divine attributes, than to torture plain words into an accommodation with fanciful theories.

In speaking of punishment as effecting its object, it is taken for granted that the sinner repents and repeats not one of his offences. But what if in the seat of punishment he do neither? What if, as some divines have thought, the one and the other be impossible?

Many dispositions are weaned from sin, even in the present life, by kindness rather than infliction, and evil is overcome with good. Hence it is, that God gives blessings to the wicked, and alternates on the traveller his sunshine and his storm. To a great body of the wicked, then, future punishment, if only corrective, would be

needless severity. Pursuing the analogy of the present life, paradise might be the reward of sin as a corrective. But where would then be the distinction between the righteous and the wicked?

The *atonement* only of Christ is vicarial; his obedience is not. He came not to destroy the *ceremonial* law, but to fulfil it; in the same sense as he fulfilled the prophets. He came not to destroy the *moral* law, but to exalt and to extend it; witness his whole sermon on the mount; witness his instruction, "Thou knowest the commandments, these do and thou shalt live;" witness his answer, "Thou shalt love the Lord thy God, and thy neighbour as thyself;" witness his "Not every one that saith Lord, Lord, shall enter into heaven; but he that doeth the will of my Father;" witness his description of the final judgment, where the "wicked shall be sent into torment." If Christ's obedience be vicarial, none of these precepts would have been requisite, for they would all have been already fulfilled; and as disobedience could not exist, even a brief temporary punishment could not exist. Do the Rellyans, then, admit even *temporary* punishment? Christ's obedience is, then, not vicarial. Do they rest on Christ's vicarial obedience, and exclude all retributive punishment whatever? How, in this case, will they get rid of the precepts to obedience, and the denunciations of wrath, with which the Gospel abounds? Neither way is Christ's obedience vi-

carial. We are, then, to look to our own obedience, at our peril; and, to use the very language of Scripture, Ephes. v. 6, "Let no man deceive you with vain words; for because of these things (fornication, uncleanness, covetousness, &c.) cometh the wrath of God upon the children of *disobedience*."

But let us consider, particularly, the three quoted texts. The restitution of all things, spoken of in Acts, iii. 21, is that which God hath spoken of by the mouth of all his holy prophets, and signifies the preaching of the Gospel to the whole world; the finished reign of Antichrist, the calling of the Jews, and the fulness of the Gentiles. The word ἀποκαταστάσεως would, therefore, be better rendered, "the settling of all things;" as Ramphelius argues from a comparison of this text with 1 Cor. xv. 25*. The Syriac renders the passage, "until the fulness of the time of all things;" the Arabic, "the time in which all things shall be perfected or finished;" Tertullian, "adusque tempora *exhibitionis* omnium;" Irenæus, "usque ad tempora *dispositionis* omnium;" Œcumenius, "the time when all things come to an end." And this last interpretation is supported by both Hesychius and Phavorinus, who declare that αποκαταστασις is τελειωσις, consummation. Wet-

* See Parkhurst's Lexicon, in loc.—Whitby, on Acts, iii. 21.—Wetstein, on Acts, iii. 21.

stein cites three several passages from Polybius, in confirmation of this meaning.

But if the word "restitution" be retained, it will signify the day of judgment; when life shall be restored to the dead, glory shall be restored to God, and the stamp and recognition of truth shall be restored to the divine predictions. Thus Stockius argues, by comparing the passage with Acts, i. 11.

From the second passage, "the destruction of death, and making all things new," Rev. xxi. 4, 5. nothing can be gathered to favour Universalism. Whether the words apply to the Millennary state, or the state after judgment, they do not away with the immediate context in the eighth verse (a context *following* the account of this abolition and renovation), "But the unbelieving, and the abominable, &c. shall have *their* part in the lake which burneth with fire and brimstone; which is the second death." And this, *after* all things are made new; therefore, clearly, "all things are made new," cannot mean the restoration of the wicked. This eighth verse applies to a different order of persons, to a different state of things, from those included in the fourth and fifth verses; it is introduced with a "But;" it is in direct contrast with them; it describes something to follow the making of all things new.

There remains, Coloss. i. 20, the reconcile-

ment, or making friendly, of all things to God, by Christ; which it is astonishing to see brought forward, as proving any other point, than the Arminian hypothesis—the universality of the atonement.

The term αιωνιος, in Romans, xvi. 26, 1 Tim. i. 17, Hebrews, ix. 14, as applied to God, signifies eternal, without beginning or end. As to the noun whence it comes, αιων, it signifies eternity, past or to come, in all the following passages: Luke, i. 55, Acts, xv. 18, Matt. vi. 13, Mark, iii. 29, Luke, i. 33, John, iv. 14, and vi. 51, Ephes. iii. 11, 1 Tim. i. 17. In 2 Peter, iii. 18, εις ἡμεραν αιωνος is, "to the day of eternity*;" and the phrase εις τας αιωνας των αιωνων is rightly translated "for ever and ever," in Gal. i. 5. Compare this with Revelations, xiv. 11, where the *same words* (being those likewise applied to the existence of God for ever and ever, in Revel. i. 6, 18, &c.) describe the smoke of the torment of the damned, which ascendeth εις αιωνας αιωνων; thereby at once ascertaining the meaning of the words, and announcing the strict eternity of the punishment. The same words demonstrate the same truths in Revelations, xx. 10, "And the devil was cast into the lake, &c. &c. and shall be tormented day and night for ever and ever;" εις τας αιωνας των αιωνων †.

* Macknight.

† Broughton is of opinion, that the word αιωνιος was made

But, after all, our business is chiefly with the passage, St. Matthew, xxv. 46, "And these shall go into everlasting punishment," κόλασιν αἰώνιον; "but the righteous into life eternal," ζωὴν αἰώνιον. Now, here the same word is applied to the inheritance of happiness, and to the state of punishment; and its import and extent must be the same in both clauses of the antithesis. An interpretation abridging the latter, must equally curtail the former. But, if αἰώνιος, in conjunction with happiness, signifies eternal, it must have the self-same meaning when coupled with destruction. Besides, we read of "the worm that dieth not," Mark, ix. 44, 46; and "a fire that is not quenched." Various other texts and portions of Scripture contradict positively the doctrine of universal restoration. How, if Judas shall be finally restored, could it be said, to have been better for him, if he had never been born? "The wicked shall be pursued with *everlasting* destruction, from the presence of the Lord," 2 Thes. i. 9; "For them is preserved the blackness of darkness for ever," Jude, 13. There is a

purposely equivocal: to excite the dread of eternal punishment in man, and to leave God at liberty to make it temporary or endless, without impeachment of his word. But how does a man dishonour the Spirit of God, by making him stoop to a quibble! Yet how strangely here is the admission let out, that the dread, at least, of perpetual punishment is necessary to prevent crime!

sin not to be forgiven, either in this world or in the world to come, Matt. xii. 31, 32, and Luke, xii. 10; and this sin is exposed to eternal damnation, Mark iii. 29. "There is a sin unto death," 1 John, v. 16; as opposed to a sin not unto death, —that is, eternal death, according to most commentators: as in Rom. vi. 21, 23, and James, v. 20; but in the case of restoration, no such distinction could be made. To the enlightened and wilful sinner, "there is no more sacrifice for sin; but fiery indignation, which shall devour the adversaries," Heb. x. 27. But, on the hypothesis of the ultimate salvation of all, there *would* remain a sacrifice, a victim for sin, in a state of punishment; and if the adversaries were ever to be restored, the fiery indignation could not be said, εσθιειν to devour them. Christian love is spurious and excessive, when it embraces, with equal ardour, the wicked and the virtuous; for what fellowship hath God with Mammon? But, in another view, to behold the wicked, and to regard them as exposed to eternal wrath, affords the most powerful stimulus imaginable to the purest act of love; that of endeavouring to snatch them as brands out of the burning.

The expression "first-born," often means in Scripture, that which is most distinguished: as, in Isaiah, xiv. 30, the first-born of the poor is the most miserable of the poor; and in Job, xviii. 13, the first-born of death, the most terrible of deaths.

The first-born, under the law, were consecrated to God, and redeemed with five shekels.

The only passage in the New Testament, where the word first-born is not applied to Christ, is Hebrews, xii. 23, " Ye are come to the church of the first-born;" where it signifies either, of the Apostles, " who had the first-fruits of the Spirit" (Rom. viii. 23), and the earliest churches (Ephes. i. 12), " who first trusted in Christ;" or, if taken in connection with the following words, " whose names are written in heaven," it alludes to a custom prevalent among all ancient nations, Jews and Gentiles, of registering their citizens, as entitled to peculiar privileges. But, unless when applied to our Saviour, as " the first-born from the dead," it no where alludes, otherwise than we have mentioned, to persons saved after the saving of the first,—no where to a new family to be gathered to Christ from the damned, after the day of judgment.

The same may be said of the phrase, " the first-fruits." Christ is the first-fruits of the dead, —the first raised by his own power; and ensuring a general resurrection from the grave, as a waving of the sheaf of the first-fruits consecrated the whole harvest. But, in James, i. 18, the early disciples are called, " a kind of first-fruits of his creatures;" which palpably signifies, the first of many others to be saved in the succeeding ages

of the world. It no where alludes to a second fruitage, to be saved after the general doom.

The only remaining passage, relied on by the Universalists, is a text in the Apocalypse, xx. 5, 6, "But the rest of the dead lived not till the thousand years were finished; this is the first resurrection. Blessed is he that hath part in the first resurrection; on such the second death hath no power, but they shall reign with Christ a thousand years." It would carry us into other arguments, to enter at large into this difficult passage. Let us be content with explaining it by its context. Now it is clear, that there is to be a period when the church is to be free from persecution for a thousand years. The Millennarians think, that there is to be a partial resurrection of the martyrs and confessors, before the general resurrection; and support this opinion by 1 Thessal. iv. 16, "The dead in Christ shall rise first." But Whitby, Lowman, and others, explain the whole in a figurative sense; as meaning the raising of the church from an afflicted state, to a state in which the spirit of the martyrs shall prevail, and the spirit of their enemies shall be restrained; and this is supported by Rom. x. 15, where St. Paul calls the conversion of the Jews, "life from the dead." Let the Universalist choose whichsoever of these two explanations he likes, and he will find it utterly inapplicable to the point he seeks to establish.

Man ought to beware of doctrines which flatter pride, foster supineness, and accord with the bias of his corrupt passions and inclinations. "Never did sin sleep on so soft a pillow, as is made up of this hypothesis *." Eternal torments themselves, much as delicate natures may recoil from the sound, are found to be an insufficient check to the multitude. What, then, but a boundless increase of depravity could result from the reception of a doctrine, by which they are abridged and mitigated? Now, that a doctrine, however specious, tends to increase depravity, is a sufficient exposure of its falsehood. But, if the moral government of the world require the *threat* of eternal punishment, the veracity of God demands its accomplishment. Nor is it any thing to plead, that the threat prevents not sin; for it does more than could result from a mitigated threat. The sinner, as it is, relieves and quiets his apprehensions, not by believing punishments to be not eternal, so much as by the hope of a death-bed repentance; by a vague reliance on divine mercy in his own case; or by some superstitious substitute for holiness. Were the notion of eternal punishment withdrawn, these things would remain, and remain without a counter-check. "Few complain," remarks a divine, "that eternal punishments are too severe, but those for

* Dean Young.

whom they are not severe enough." To believe punishment not eternal, is to recur to the Popish doctrine of purgatory; which taught, that those who have not duly believed and repented on earth, may be purified by fire and sufferings after death. But "the tree lies as it falls;" there is a "night when no man can work;" "there is neither wisdom, nor counsel, nor device in the grave;" and there are those, "who find no place for repentance, though they seek it carefully with tears."

DESTRUCTIONISTS.

II. The *Destructionists* profess to hold a middle course, between the believers in eternal punishment, and the advocates of universal restoration. They maintain, that the wicked shall neither be eternally miserable, nor finally saved; but that after passing through an awful judgment, and a limited punishment, proportioned to their crimes, they shall pass into an utter extinction of being.

This doctrine has been adopted by Dr. John Taylor of Norwich, the Rev. J. Bourne, in his "Sermons" and "Letter to Chandler," Nicol Scott, Dr. Price, Mr. J. Marsom, and Clark, in his "Vindication of the Honour of God."

It has been opposed by Dr. S. Chandler, Dr. Edwards, and Dr. Southwood Smith in his "Illustrations of the Divine Government;" though all

these writers differ, in regard to the ground of their replies.

On the believers in eternal punishment the Destructionists urge,—the goodness and justice of God; his goodness, with which an infliction so cruel is incompatible,—and his justice, which forbids a penalty so disproportionate as eternal torments for temporal disobedience— an infinite punishment for a finite criminality.

The vindications of the divine goodness and justice already offered, in reply to the objections of the Universalists, may suffice for the antagonists before us, and, indeed, for those next to be noticed; for this objection is common to all who oppose, in any way, the doctrine of eternal punishment.

In refuting the Universalists, the Destructionists contend, that the term "death," being employed in Scripture to denote future punishment, determines, at once, the meaning of the words, "everlasting, eternal, for ever;" because no law can inflict the punishment of death for a limited period. And this is a good argument against the Universalists, whether death be taken in a literal or figurative sense; but it will not serve the turn of the Destructionists, when they would pass off the term upon us in its simple and literal meaning: for the text, Rev. xx. 14, as we shall see immediately, makes it speak a very different language.

Again, the Destructionists have told the Uni-

versalists, that if the wicked receive a punishment apportioned to their crimes, and are afterwards saved, their final salvation is neither to be attributed to the mercy of God, nor to the mediation of Christ, but is an act of absolute justice. This too is an home-thrust at Universalism; for, assuredly, "there is none other name under heaven, whereby we may be saved, save that of Jesus Christ;" whose blood, and not our own suffering, cleanseth us from all sin. But here we turn round and ask the Destructionist, where are all his views of the lenity and mercy of God; whom he represents as first making the wicked suffer a punishment *fully* proportioned to their crimes, and then executing upon them a sentence of destruction? Is not this full measure of vengeance, and something more? Is it not pressed down, and running over? To visit the reprobate with a severe expiation during a lapse of time, and to feed them all the while with the gloomy anticipation, that the whole will end in the gulph of oblivion and extinction, seems to promise no very great advantage in return for a departure from the plain information of Scripture.

The advocates of a limited punishment to be succeeded by endless death, contend, that those passages which affirm that the wicked shall *perish* or be destroyed, and that they shall suffer death or destruction (απολλυμι, ολεθρος, θανατος,), intimate the extinction of being with which they thall be

punished. They thus interpret all these passages literally.

But *απολλυμί*, which occurs not less than ninety times in the New Testament, has various significations. Sometimes it means to perish; and very frequently, to kill or destroy temporally; but it often means, to render miserable, and denotes the infliction of pain or punishment. Schleusner renders it, "miserum reddo, pœnis afficio, molestiam ac indignationem creo alicui*." Such is its meaning in Romans, ii. 12, xiv. 15; 1 Cor. xv. 18.

Απωλεια occurs about twenty times, and is generally translated, death or destruction; but sometimes signifies calamity or unhappiness. According to Schleusner, it denotes the divine punishment of offences, both in this and in a future life: "speciatim de pœnis divinis peccatorum et in hâc et in futurâ vitâ usurpatur." Thus are we to understand Matt. vii. 13, "the gate that leadeth unto destruction;" Romans, ix. 22, "vessels of wrath, fitted to destruction;" and Phil. i. 28, "a token of perdition," and iii. 19, "whose end is destruction;" 2 Peter, ii. 1, "swift destruction."

Ολεθρος is also commonly translated, destruction; but has the other meaning, of pain,

* See Southwood Smith, on the Divine Government, p. 386.

misery, punishment: "pœna cruciatus," according to Schleusner. Thus, 1 Cor. v. 5, "Deliver such an one to Satan, for the destruction of the flesh:" εἰς ὀλεθρον της σαρκος, ut corpus cruciatur, et doloribus afficiatur. If, then, ὀλεθρος, applied to the punishment of the wicked, means suffering, αἰωνιος added to it, in 2 Thessal. i. 9, "punished with everlasting destruction," prolongs the term of suffering†; and it cannot mean conscious suffering in its first stage, and unconscious extinction in its second.

But the Destructionists make their principal stand, on the meaning of the word θανατος; which they contend to be, invariably, a total extinction of consciousness. "The doctrine of the resurrection," say they, "affords the only proof, that this extinction of being will not be endless; and since a second death is denounced against the wicked, from which there is no promise of deliverance, it follows, that their punishment will consist in absolute and irremediable destruction." It is remarkable, however, that though θανατος occurs in the New Testament in various senses, it is never once used, with reference to intelligent beings, as an endless extinction of conscious existence. When applied

† See Macknight, Parkhurst, Wetstein, Whitby, and Schleusner.

to the guilty, it denotes punishment, suffering; chiefly the punishment of sin, in the present and in a future life,— miseria, maxime quæ est peccatorum pœna in hâc pariter, ac in futurâ vitâ." So is to be explained 1 John iii. 14, "We have passed from death to life; Rom. vii. 24, "Who shall deliver me from the body of this death; John v. 24, "to believe is to pass from death to life;" and Rom. i. 32, "they are worthy of death."

This death, with respect to the first or temporal one, is called the second death, Rev. ii. 11; and whether this can signify extinction of consciousness, may be determined by Rev. xxi. 8: "But the unbelieving, and murderers, and idolaters, &c. shall have their part in the lake which burneth with fire and brimstone, which is the second death."

But even if, in the face of this definition, the Destructionists should contend, that the "second death" must have the same meaning as the first, —they could not thereby prove, that the second death shall be utter extinction, because the first is not so; nay, on this supposition, it is argued against them, by the Universalists, that "the first resurrection would seem to imply a second." A reply, verily, as foolish as the hypothesis it seeks to confute; for, whatever may be meant by the first resurrection, the "second death hath no power over those who shall be partakers of it,"

Rev. xx. 6; and, therefore, if both phrases were allowed to be literal, the same persons could not be the οἱ λοίποι, and rise twice. But, in fact, neither of the phrases can be taken literally; not "the second death," for "it is appointed unto all men *once* to die;" and we have learned above, from St. John, Rev. xxi. 8. what this second death means: not the "first resurrection;" for Whitby, Lowman, and all the best commentators, believe this first resurrection, or Millennium, to mean simply a peaceable state of the church.

The passages, 1 Cor. xv. 26, "The last enemy that shall be destroyed is death;" ver. 54, "Death is swallowed up in victory;" and 2 Tim. i. 10, "Jesus Christ hath abolished death, and brought life and immortality to light;" are literal, and refer to natural mortality. But if this δευτερος θανατος be a literal expression, and signify extinction of being after judgment, in other words, the endless prevalence of death, how could the last enemy be said to be destroyed? how could death be said to be abolished? Take the second death, however, in the sense of the Apocalypse, as the conscious suffering of unbelievers, and death, or extinction, is utterly abolished.

The argument, then, deduced from these several terms, in favour of extinguished consciousness, is a sophism or an error, founded merely on the *sound* of the words, without regard to their real and Scriptural import.

PRIVATIONISTS.

III. But there is another party, though yet a very small one, entitled the *Privationists;* who take up this interesting question in a different light. Their system is little known; and it will, probably, be the Author's lot to bring it into more public notice than it seems to have hitherto attained. Mr. F. an ingenious, amiable, and sensible tradesman, who has highly improved his mind during the intervals snatched from business, but who speaks far better than he writes, has devised this new theory; and although, like Mahomet, he has not obtained many adherents, though his converts be nearly confined to a Cadijah now no more, and his own fine family; yet, if we consider his zeal in propagating his opinions, not inferior to that of Mahomet, or Mr. Owen of Lanark himself; if we reflect, that he is never long in the company of any one, without broaching his favourite subject, we may surmise, that perseverance will improve these beginnings, and ripen this germ into a future sect*.

* Dr. Watts has been represented as a Privationist, in part, by his affirming, that the children of ungodly parents, who die in infancy, are annihilated: and Forsyth, a Scottish metaphysician, has crowned with immortal life those only who have highly improved their intellect; consigning all the rest of mankind to annihilation. God hath chosen the foolish things of this world to confound the wise.

The title of his book, which was published in 1817, is "Eternal Punishment proved to be not Suffering, but Privation; and Immortality dependent on spiritual Regeneration." His work is clumsily and awkwardly got up; and it would have been much better for his own interest, as well as for the comprehension of the reader, had he given a compressed and well-digested view of his theory in a brief introductory chapter; reserving the whole of his numerous quotations, applicable and inapplicable, for notes at the end.

His system, however, is entirely the result of his own profound unaided thinking; and if parts of it are not original, they are certainly not borrowed. His reading on the subject was scanty; and he knew not what others had advanced before him. He laid his notions before Bishop Marsh, and a variety of respectable ministers; some of whom gave him a patient hearing, and never heard the last of it; for this author is not a man to be foiled or tired; his metaphysical subtlety could spin out an argument much longer than the wicked, according to his own hypothesis, would ever be in existence to hear; and whenever any of his auditors snaps the thread in impatience, he invariably and triumphantly takes their "good morning," for a yielding up of the point.

The learned Henry Dodwell, and after him Bishop Law, and Bishop Gleig, have asserted, that souls, after the fall, became mortal; that it

was only through the merits of Christ, that they were restored to immortality; and that without the resurrection of Christ there would have been no immortality at all.

This doctrine is incorrect, as we shall speedily show; but since it is admitted, that *all* souls shall live again, by virtue of Christ's sacrifice, we pass by it as harmless, in relation to the present subject. Whether the soul be naturally imperishable, or having become mortal, was restored to immortality, we need not now inquire.

The passage, "As in Adam all die, even so in Christ shall all be made alive," may be allowed to have two significations. It may mean, all souls becoming mortal in Adam, are restored to immortality in Christ; or else, all *bodies* shall be raised from the grave, and all *souls*, which were condemned, but could not die literally in Adam, shall be recovered, not from mortality, but from condemnation to punishment.

The system of our author is widely different. "Man," says he, "is not naturally immortal. It is a mistake, to believe that God, having created him, supplied him with an immortal soul. In Genesis, it is said, 'And God formed man of the dust of the earth, and breathed into him the breath of life; and man became *a living soul*.' To suppose a soul, then, which can say, 'I am a living soul, only I want my body,' is opposite to the plain word of God; the living soul is the

man, composed of corporeal corruptible organs and the breath of life, or the spirit of God. 'On the day when thou eatest thereof, thou shalt die,' then, signifies,—on thy disobedience, thou shalt lose, as a natural consequence, the spirit of God—the breath of life—the principle of eternal life; and nothing will remain but corporeal organs, which, being naturally corruptible, will sink into mortality; and the spirit, the principle of eternal life, being gone to God who gave it, thou wilt never more be heard of. The soul is no longer a living soul, and is only a soul in the sense in which several passages of Scripture, Genesis, i. 20, Job, xii. 10, Levit. xxii. apply the word to animal life only. Now man fell; and ceasing to become a living soul, became a dying soul. But the effect of Christ's death, was to annex the spirit of God once more to his corporeal organs; and thus to reinstate him as a living soul. As many, then, as are in Christ, by preserving this spirit of God, are immortal; and spiritual bodies shall, in the next world, be substituted for their corruptible organs, as necessary to their immortality; since 'flesh and blood cannot inherit the kingdom of God.' The rest, rejecting this regenerating spirit, or not retaining it, remain, like beasts, in their state of natural mortality, and shall utterly perish in their own corruption."

Not being able to escape the Scriptural annunciation, of a resurrection both of the just and

the unjust, the author raises the wicked at the day of judgment (thereby destroying his position, that death is annihilation); for no other end, than to hear their sentence proclaimed,—to have one day of sadness, one gleam of light, and then to be sent back to the blackness of darkness, and the oblivion of extinction. As for the phrase, "there shall be weeping and gnashing of teeth," which would seem to imply a conscious and protracted suffering, it is commodiously got rid of, by referring it to the sensations of the wicked, on the aforesaid day of their public sentence and total extermination.

Such is a brief outline of the original part of his system; so far as we are able to make out his meaning, amidst a mass of confused ideas. The rest of his book consists merely of those common objections to the orthodox doctrine, which are urged by Universalists and Destructionists.

It is not my intention to examine, in detail, the arguments of this writer. It would require a volume to get at his entire meaning, and another to point out his inaccuracies, or dexterities, in making parables plain or figurative in their meaning; in displaying the seemingly favourable, and softening away all the unfavourable analogies; in turning literal into metaphorical, and metaphorical into literal expressions; in shifting the signification of soul, life, death, and other

terms, presto, as the course of his argument requires.

As to the fallen angels, finding that they were not extinguished when they were punished, he is obliged to suppose, that the spirit of God is still in-dwelling in them, and will be withdrawn on the great day; when they too will be annihilated. In short, wherever his edifice is likely to fall, he is ready with a clumsy buttress. He resembles a man who puts on green spectacles; being predetermined to make every object appear of one colour.

1. Let us observe, however, that this notion of the natural mortality of man, previous to the fall, is met in the first instance by the plain declaration, "By one man sin entered into the world, and death by sin," Rom. v. 12; a passage of which the whole context refers to natural death or mortality; which, evidently, did not enter into the world till sin entered. Man, then, was not naturally mortal. He had, previous to the fall, a soul, naturally, endued with immortality.

2. Again, in 1 Cor. xv. 22, "As in Adam all die, even so in Christ shall all be made alive," the whole context, both before and after, clearly refers to natural death: and here, as in the αιωνιος text, the *all* of the one clause must be co-extensive with the *all* in the other; in other words, the

true sense must be that, by which *all* who die in Adam, must be *the same all* who rise in Christ. This is true, in respect to natural mortality and resurrection; but not in regard to the meaning of death for which this author pleads. It is, then, with respect to *natural* death, that all men die in Adam; and, consequently, it was natural death that the sin of Adam brought into the world. It did not exist, then, before the sin of Adam; or man was not naturally mortal.

There are, no doubt, three kinds of death, in which the sin of Adam involved himself and his whole posterity,—natural, spiritual, and eternal; but the first of these is a natural dissolution of the body, the two latter are figurative expressions: the spiritual death signifying the absence of God's spirit from the human soul; and the eternal, not the extinction of the soul, but its everlasting punishment for disobedience. From all these three deaths Christ is a sovereign Redeemer; from natural death, not by preventing it, but by restoring immortality to that part of man which was, or became mortal (for since corruption cannot inherit incorruption, this corruptible body must be changed and put on incorruption); from spiritual death, or loss of celestial succour, by the re-infusion of the divine Spirit; and from eternal death, or banishment from the presence of God, by re-opening the gates of heaven. As man is a moral agent, however, redemption, in

the two latter instances, is a tender; and its benefits depend upon his embracing it. But it will not do for a Privationist, to change the card, like a dexterous conjuror, and to confine the import of the word death to the second sense; while he denies the first to be introduced by the fall, and warps the meaning of the last into extinction, or, as he calls it, privation.

3. Further, it is a strong argument against this author's theory of the natural mortality of man, as illustrated by the second chapter of Genesis, that it militates against the opinion commonly received among mankind; who have ever considered the words, "In the day that thou eatest thereof, thou shalt surely die," to signify, that disobedience shall *introduce* mortality; that is, in regard to the body, a liability to dissolution not previously existing,—and, in regard to the soul, a deterioration and a curse, but not an extinction.

If man, then, be not naturally mortal, the whole of this author's reasonings fall to the ground; at least, the whole of those that have not been already refuted in examining the principles of Universalists and Destructionists. The doctrine remains good that, with respect to animation, *all men* died in Adam, and that *all* rise again in Christ; the righteous to glory, the wicked to punishment. And to this plain and scriptural system cannot be opposed the doctrine of annihi-

lation, propped up by the hypothesis of corporeal corruptible organs, deserted by the spirit of God, and not having improved his returning effusions into faith, repentance, and obedience. The soul of man emerges in its distinct, immortal existence —an immortality defiled, but not destroyed by sin, and we should say, with reverence to Divine power, incapable of annihilation.

4. This system treats man with very little ceremony. His intellectual powers, and how he came by them, are things scarcely mentioned. The author seems a materialist, who considers them as the result of corporeal organs, more exquisitely formed than those of the beasts; and vanishing in proportion as the man deteriorates morally. But the Newgate Calendar, the annals of infidelity, the history of states, and the memoirs of private life, will show numberless combinations of vigorous intellect and vicious disposition. As to the soul, the unregenerate man, according to this hypothesis, has no more of a soul, than was possessed by those unfortunate fleas, on whose souls Sir Joseph Banks pronounced a malediction, because, on being boiled, they did not blush into lobsters. The intellectual powers and agencies are sought in the finer organization, and the moral sense in the super-addition of the spirit of God to the principle of life. This is materialism, and leads to all its conclusions. But the divine

shower falls upon a better soil; and we call the soul, the moral sense—a distinct super-addition to inert matter and to the principle of mere animation; which, as immaterial, is innately, naturally immortal, and which disobedience may subject to eternal suffering, but cannot condemn to annihilation.

The immateriality of the soul is proved from the nature of thought; the discriminations of judgment; the faculty possessed by the mind, of reflecting upon its own powers and actions; the vigour and extent of the understanding; the liberty of the will; the restraint of reason upon appetite; the boundless range of anticipation; the thousand cells of memory; the combining and inventive powers of genius; the superior vigour of the understanding, in proportion as it is detached from bodily concerns and desires; the love of posthumous fame; the thirst after a knowledge for which life and present capacity are inadequate; the search after unalloyed happiness never attained upon earth; the instinct of eternal duration; the sense of religion; the power of conscience. All these are wholly different from the results of any modification of matter. "The flesh lusteth *against* the spirit, and the spirit against the flesh; and these are contrary, the one to the other." But if they be identical, they cannot be contrary. Now the soul's immateriality once proved and admitted, its immortality follows

of course; for that which is immaterial contains in itself no principles of dissolution.

This system condemns to annihilation all heathen nations who lived before Christianity; all Jews who have lived before and since Christ; and all Gentiles to whom the word of the Gospel has not come. They are all naturally mortal; as children of Adam, they have lost the spirit of God; and as not being believers in Christ, they cannot recover that spirit, or spiritual bodies, necessary to their immortality.—But "many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," Matt. viii. 11. We abstain from speculating on the different conditions of those who have embraced the Gospel, and those, who, having never heard of it, have lived up to their own imperfect lights. These last may not receive the same degree of future happiness with believers; but we cannot think it consists with the divine attributes to sink them into utter annihilation. A man is accepted according to that he hath, and not according to that he hath not; and therefore charity, at least, may believe that the merits of Christ may be, in some way or other, extended to them; that his sacrifice may be, in design, retrospective and universal.

5. This system destroys the intermediate state; for a body is necessary to be added to the spirit of God, in order to make a living soul—or indi-

vidual person. But the intermediate state, as held by orthodox Christians, and proved vol. iii. p. 382, is that of a living and conscious soul, after its separation from the body. Here, then, once more, we find materialism in disguise.

6. It is impossible to reconcile this system with the various shades of character and desert, which will doubtless appear among those by whom the spiritual life shall not have been wholly preserved. What shall be said of those who retain it partially? Will it give them a glimmer of immortality? or a temporary futurity?

There must needs be a line, at which the worst good man shall be saved, and the best bad man exterminated. Where is that nice demarcation to be drawn? How closely must these two characters resemble in obedience! Yet how dissimilar their fate! The one delivered unto eternal life; the other, cast forth like weeds, whose end is to be burned! How this difficulty is solved, in the orthodox system, by the doctrine of proportional retribution, we shall presently show.

7. But this system, of not suffering but privation, labours under several other difficulties; from which, even the scheme of the Destructionists is partially exempt. The very title of the book, the very foundation of the plan, is an inaccurate metaphysical subtlety, and a solecism in terms: "Eternal Punishment proved to be not Suffering but Privation." There can be no punishment without consciousness, and therefore there can be

no punishment in annihilation; with which "privation" is here synonymous. Certainly, referring to Scripture, privation of being cannot be "the worm which dieth not, and the fire that is not quenched;" whether these terms are literal or figurative. And though it might be tortured, by metaphysics, into "outer darkness," it never could be pawned upon us as answering the description of "weeping, and wailing, and gnashing of teeth."

Thus, as consciousness is absent, annihilation cannot be punishment,—and much more, it cannot be eternal punishment; for were we to allow, that the stroke and article of death were actually conscious punishment, at that moment the punishment must cease; and, therefore, the author's title involves a contradiction doubly gross. And when he thinks, that by this "eternal privation" of his coinage, he gets rid of the difficulty attending the two αιωνιος's, every man, but himself, must see through the quibble.

8. Again, this system precludes gradation of punishment, which is consonant to the justice of God, and plainly announced in Scripture: in the parable of the talents, by analogy; in the more tolerable suffering to be experienced by Tyre and Sidon, than that of Chorazin and Capernaum; in the many stripes and few stripes, mentioned by our Saviour in announcing future punishments; and, in the equitable rule—it shall be meted unto you as ye have measured. But, if privation

of being, or annihilation, is to be the common punishment of all the wicked, there can be no shades of tolerableness, no difference of stripes; no distinction betwixt Tyre and Capernaum; one measure will serve to mete out all the punishments; and one besom sweep into one gulph of oblivion the generous spendthrift and the daring blasphemer,—the thief, whose tenderness would not destroy life, and the remorseless murderer, who stabbed to make his thefts secure.

9. Further; it was believed, even by heathen philosophers, and is fully taught by Christianity, that a future state will explain all the seeming difficulties in the ways of the divine government; that every valley shall be exalted, and every hill laid low; that the hungry will be filled, and the proud abased; that the proportions of goodness and satisfaction, of sin and suffering, so strangely confused upon earth, will finally be adjusted by the hand of strict retribution. But this is wholly incompatible with the doctrine of annihilation; for how minute, as we have just noticed, must be the shade of distinction between the moral deservings of the worst good man, and the best bad man! Where, then, can we find the divine equity, in the admission of the one to endless life, and condemnation of the other to endless death?

10. Of the text, "Fear not them which kill the body, but fear him who can destroy both body and soul in hell," the Privationists can make

nothing but nonsense; for if by the soul be meant the organized body attached to the spirit of God, to punish the spirit of God in hell, by extinction, would be as impossible as by eternal suffering. But if the soul mean the living principle, common to man and beast, then man, who destroys the body, would destroy *that* soul, and there could be no distinction in the text. The soul, then, is a separate conscious existence, capable as such of eternal punishment in hell; and the text makes sense in this view, but in no other.

It is contended, that the wicked, under the generally received opinion, fare worse from the mediation of Christ than they would without it; for Christ brought life and immortality to light; and eternal pain, the consequence of immortality in their case, is more severe than the mere extinction of being, to which, had not Christ vanquished death, they would, according to the hypothesis, have been left. But this argument begs the question. It is founded in an assumption, that extinguished being, unconscious of futurity, would have been the only punishment of sin, if Christ had not become the resurrection and the life to man. So bold an assumption, however, is not to be relied on. All heathen nations have had a hell as well as a heaven. And, indeed, the flourishing, unchastised condition of many wicked men, like those evils which virtue has often endured, nay incurred, upon earth, would render a future

retribution, to the eye of natural religion, as probable, in regard to punishment, as to reward. Conscience itself, our first revelation, and the voice of God in the breast, is the prophetic boding of something more than extinction, at the close of the present life; and the natural man, antecedently to the law, and independently of it, "having not the law, was, by accusing thoughts, by the silent heartfelt threatenings of wrath to come, a law unto himself." Undefined futurity, indeed, is different from absolute resurrection; and surmise is less than assurance. The second verse of Titus, i. mentions "a hope of eternal life, which God hath promised before the world began." Christ brought life and immortality to *light;* that is, he placed the doctrine on a surer basis than the intimations of natural theology, or the deductions of unaided reason. Nevertheless, the belief may have existed, and did exist, prior to his advent, in sufficient force to actuate conduct; and thus amounted to a strong probability. It is then, at least, not certain, that man, without Christ, would have been left in a state of extinction; and, therefore, it is not proved, that the wicked are placed in a worse condition, by the mediation of Christ, than was their lot prior to that interposition.

God, agreeably to the generally received notion, in forming man, made him a little lower than the angels,—breathed into him a particle of the

divine air, a soul; which, when once given, was, by its nature, immaterial, and therefore immortal*.

* "This ('God breathed into his nostrils the breath of life'), being said of no other creature, leads us to consider, not only that the soul of man is a distinct thing, of a different original from his body, but that a more excellent spirit was put in him by God (as appears by its operation), than into other animals. For though the simple speech of inspiring him with the breath of life would not prove this, yet Moses, speaking in the plural number, that God breathed into him the breath or spirit of lives; it plainly denotes, not only that spirit which makes men breathe and move, but think also, and reason and discourse."—*Patrick, on Genesis.*

"'And he became a living soul.' This is the immediate result of the union of the soul with the body. Moses shows the difference between his soul and body; his soul being an intelligent substance, made after the image of God; his body, only an earthly covering of the soul, to which Moses adds a third, a certain vital breath, whereby the others are linked together, by a powerful bond."—*Patrick.*

"That the soul, which is immortal and incorruptible, cannot be said to rise again, resurrection implying reproduction; whereas, that which, after it was, never ceased to be what it was, cannot be reproduced; and so the resurrection of the dead can only signify the resurrection of the *bodies* of the dead, with the reunion of them to those souls to which they were before united; which makes this resurrection advance into a resurrection of life. And seeing that which never fell, cannot be said to be raised up, that which did never die cannot be restored from death. Man cannot properly be said to rise again from the dead, but in respect to that part and that state which had fallen and was, in a literal sense, dead. And as for a man to be born at first, signifies the production and union of the essential parts of an individual man, his body

It might be, and was, ruined by sin; but nothing could divest it of the garb and attribute of immortality, though sin could defile that garb and make that immortality unhappy. An unhappy immortality, then, is the punishment of sin, independently of Christ's bringing immortality to light; and if he is called "the resurrection and the life," it is, because, though the wages of sin be death, in its largest sense, temporal mortality and eternal infelicity; the resurrection to *eternal life* is not earned, like wages, by human merit, but is "*the gift* of God, through Jesus Christ our Lord." That there is only extinction, independently of Christ's resurrection; and, that, consequently, Christ's resurrection places the wicked in a worse situation than before, is, therefore, an untenable position.

We have already adverted to some divines who affirm, that the soul of man was rendered mortal by the fall, and that it is only by virtue of the resurrection of Christ, that both the good and the wicked shall wake from the sleep of the tomb. Let it be granted, for argument's sake, that the resurrection of the *majority* to *endless punishment*, in lieu of utter extinction, is the effect of Christ's

and his soul,—so to be born again, or born from the dead, implies the restitution and reunion of his body and soul; a man only by that becoming the same entire person he was before."—*Whitby, on the New Testament.*

mediation; this mediation then opened the gates of eternal life, and opened them to all who would choose to enter. If any enter not, they knew the consequence, and chose it. Men are not to take the hope without the fear,—the high privilege without the penalty,—the favourable without the unfavourable side of the alternative. Christ was not to blame, for "in his Father's house are many mansions." God was not to blame, for he is not willing that *any* should perish; nor is he severe, because man is perverse.

But in contemplating the doctrine of punishment, with reference to the goodness and justice of God, much confusion is apt to arise in the mind, from a literal interpretation of words, which other passages show to be figurative. Men are reasoning on the ground-work of flames of fire, lakes of sulphur, exquisite tortures; which they couple with immeasurable ages. Drexelius's book on hell torments, with all its horrid pictures of spiked wheels, fathomless caverns, pincered demons, hissing serpents, and chains suspended from precipices, is continually floating before their imagination.—"Enter," says the author on Privation, "enter into the dark profound; see the bituminous ocean, thickly peopled with such things as we are; see hatred and malevolence pervading all, and towards all; see torturing agony racking every limb, every muscle, and every nerve. Add Europe's millions, Asia's myriads, and augment the

tide with Africa and America, plunge them all into this state of thankless, thriftless, misery; and, if you have the heart to do it, *wish* them immortality. Since you would abhor yourself if you could but *wish* this, can you love God while you think it is his pleasure*?"

Now all this is the very lowest chicanery of argument. Hell is in Scripture styled, "destruction from God's presence," 2 Thessal. i. 9; "being without, or exclusion from heaven," Rev. xxii. 15; "death," Rev. ii. 11; "the blackness of darkness," Jude 13; and "the worm that dieth not," as well as "the fire that is not quenched," Mark, ix. 44. Why, then, should fire alone be selected, in its direst aggravations, as the literal meaning, which would make all the others figurative? Is it not more agreeable to the ordinary rules of interpretation, that the many should be literal and this one figurative? the more especially, as those are all reconcileable together, while this, taken literally, will not agree with some of the others†.

* Essay, p. 15.

† "It is singular, that when this last argument is pressed home upon the adversaries, that a just punishment may last longer than the time occupied in committing the sin (since, even among men, a culprit may, in one day, commit a sin justly punishable for a year), they admit, that, 'provided the punishment be not excessive, however long it last, it is not *unjust*."—*Southwood Smith, p.* 356.

Mr. F. coarsely calls it ridiculous, that God should pro-

There may be exclusion, darkness, remorse, and despair, all united together; but there could not be a lake of fire co-existing with blackness of darkness; and unless the fire were something different from that element as now known, its qualities would speedily consume, in one conflagration, the tormentors, the tormented, and the place of torment.

The language of Scripture being hyperbolical and figurative, it is probable, that the future state of the wicked, although very dreadful to the blessed, may to themselves be at least more tolerable than extinction. It is a singular fact, that the mind naturally recoils at extinction, more than at protracted suffering; and animals, who have no notion of futurity, studiously preserve life, amidst the greatest pains. Be it remembered, that Adam, though threatened with death for disobedience, found his state after the fall, at the lowest estimate, tolerable, and the curses all mitigated; so that his punishment rather consisted in the loss he had sustained, than in the positive evils of his lot. Even the devils sent into the herd of swine, deprecated destruction; they were, *then*, at least in a state preferable to annihilation.

"God," says Jeremy Taylor, "is the greatest good; and, therefore, it is the greatest evil to be

tract existence, that his creatures should gnash their teeth; as if this were not the outward expression of inward anguish.

deprived of him. If one should place a thousand hells before me, nothing could be so horrible to me, as to be excluded from the honour of glory; to be hated of Christ, and to hear from him these words, 'I know you not.'"

For the intensity of the punishment, then, we may confidently refer to the perfect wisdom, equity, and goodness of God, whose tender mercies are over all his works; whose nature is unchangeable even after judgment, and who will award to every man, strictly, according to his works. We may presume, that that which is unlimited in duration, may be mitigated in degree, proportionably to the shades and extents of depravity. But we must not set up our own notions in opposition to Scripture, by contradicting its clear information, that punishment, whatever be its nature, is illimitable. We must not think lightly of the majesty and purity of God, which gave an infinite evil to sin. We must remember, that although the offences of any individual cannot strictly be called infinite, being bounded by his three score and ten years; their evil may yet be infinite; infinite in its consequences; infinite in its disturbance of the divine government: infinite in regard to the displeasure with which the Almighty regards it; and hence reason itself might conclude, that what the sinner may not suffer in intenseness, may be suffered in duration. Dr. Johnson, indeed, doubted, very reasonably, whe-

ther the wicked, acting on their old habits, might not continually offend God, and thus be the object of continual punishment. We mention this question, but rest not on it as an argument. It is for deeds done in the body, that future punishments are prepared.

We do believe that there are degrees in punishment just as there are gradations in guilt; and we might well suppose, that to the least wicked, amidst a state otherwise tolerable, the deathless remembrance of sin, or the perpetual exclusion from heaven, might of itself be deemed sufficient punishment in the justiciary tribunal above. This, however, is ground on which we fear to tread. But, on the other hand, give the impenitent but a ray of hope in futurity; speak a hint of peace to the mansions of despair; say that after cycles there is heaven in the end, and you immediately take off a powerful restraint; you encourage a continuance in obduracy. The case is little different under the alternative of annihilation. The dread of annihilation, might, in a few refined minds, sustain virtue, or stay the steps of vice. But the laws and judgment of God are made for the mass of transgressors; and to these, having their consciences seared with a hot iron, enslaved to passion, bound with the chain of habit, and turning their belly into their god,—fear must be the motive, substituted for refined views, and subsidiary to gentler persuasives.

It is by knowing the *terrors* of the Lord that these men are to be acted upon, if acted upon at all. To them, the preaching of annihilation would, unhappily, be nothing less than an exhortation to protracted wickedness, and glad tidings of great joy. Indeed, we can readily conceive how, even in the present life, impenitent sinners, in the dread of eternal punishment, might hail annihilation as the happiest event that could befal them, and in their occasional misgivings and remorses, might call to the mountains, "fall upon us, and to the hills, cover us." *Luke*, xxiii. 30. *Rev.* vi. 16; but what would be the sense of their imploring this shelter, on the great day of divine wrath; when the fiercest vials of divine wrath will, after all, pour out no more than that extinction of being, which would be produced by the fall of these *mountains*, is, what our worthy commentator has not condescended to explain.

APPENDIX.

No. I.

RELIGIOUS LITERATURE IN THE EARLY PART OF THE NINETEENTH CENTURY.

Contents.

I. *Introduction.*—II. *Overton's True Churchman.*—III. *Kipling and Daubeny's Answer.*—IV. *Daubeny's Trial of the Spirit.*—V. *His Guide to the Church.*—VI. *His Discourses.*—VII. *Nott on Enthusiasm.*—VIII. *Fellowes's Religion without Cant.*—IX. *His Guide to Immortality.*—X. *His other Freaks.*—XI. *Gleig's Sermons.*—XII. *Gregory Blount.*—XIII. *Gilbert Wakefield.*—XIV. *Mrs. Cappe, of York.*—XV. *Roscoe's Leo X.*—XVI. *Brewster, Wrangham.*—XVII. *Jones of Nayland, Campbell of Aberdeen, Villars, Foster's Essays, Eli Bates, Hayley.*—XVIII. *Thelwall's Sir M. Hale.*—XIX. *Bishop Bathurst, Bishop Burgess, Dr. Adam Clarke.*—XX. *Heber's Palestine.*—XXI. *Porteus's Charge, Paley's Natural Theology.*—XXII. *Faber's Cabiri, Lord Teignmouth's Life of Sir W. Jones, Dr. Hill of St. Andrew's, Bishop Huntingford.*—XXIII. *Hints for the Security of the Established Church.*—XXIV. *Malthus on Population, Ingram's Answer.*—XXV. *Napoleon's Catechism, Bishop Burgess's Easter Catechism.*—XXVI. *Beattie, Middleton on the Greek Article, Lindley Murray, Adams's View of all Religions.*—XXVII. *Relating to Evangelical Divinity: Milner's Church History, Frelinghausen, Hannah*

More, Bishop Tomline's Refutation, Benson's Life of Flechere, Fuller on Genesis, Melville Horne on Faith, Hale's Methodism Inspected, Churchman's Remembrancer, Faber on Calvinism, Sloan's Features of the Gospel, Bishop Porteus's Charge, Archdeacon Pott's Considerations, Lloyd's Christian Theology, Fathers of the English Church, Owen's Fashionable World Displayed, Cœlebs, Bausset's Life of Fenelon.

I. As a Supplement to the Obituary of Divines, it seems proper to introduce, in this place, a record of Religious Literature, as exhibited in the principal works which issued from the press during the first ten years of the nineteenth century. Some of these are of general import, and indicate the turn of mind, the particular predilections of individuals, many of whom still flourish. Others, by referring to the state of existing opinions, constitute, as it were, annotations upon the religious history of the period.

II. In this latter class may be registered, "Overton's True Churchman ascertained;" a work to which we have already adverted*.

Overton selected as his motto a passage from Archbishop Usher, who complains of the want of Evangelical preaching, as having occasioned in his time an extensive defection from the Establishment. With great show of candour, he expresses abhorrence of enthusiasm and dissent; but the scope of his book is, to evince that adherence to ordination vows requires the preaching of Calvinism. It is insinuated and implied, that there is more of the true church in a Calvinistic sectarist, than in an Arminian churchman.

The real drift and meaning of this book may be ascertained, by adverting to the characters whose cause he vindicates: Milner, Romaine, Robinson, Venn, Hawker, Wilberforce, Scott, Cecil, Cadogan, and Hannah More: all decided Calvinists. The Evangelical clergy having been termed schis-

* See p. 104.

mastics, Mr. Overton's first object was to defend them. But he chose to take offensive ground; pronounced all, except the Evangelicals, schismatics; insisted on the Calvinism of the Church; and all this with much asperity and unchristian spirit. His work tended to exclude Arminians from the pale of the Church, and was unjust to many of the Evangelical clergy, who, labouring to persuade themselves that they are Arminians, admit Calvinism, unwittingly, at the door of overwhelming grace.

Overton's remarks on subscription to the Articles, as articles of peace, as in fact, tacitly reformed, and as allowing liberty of thinking in regard to mysterious points, fall with due severity on Paley, Watson, Powell, Hey, Warburton, and others, whose notions were too latitudinarian. But they make nothing in favour of the apologist's argument; they prove not the Articles to be Calvinistic*.

* Overton triumphantly assumes, that the Articles, Homilies, and Liturgy, speak the language of Geneva; a proofless assertion, which Kipling overthrew. Gray, indeed, in his Bampton Lectures, truly observed, that the framers of the formularies, to make the crooked straight, bent the twig in the opposite direction, and that our judgment of their sentiments must make allowance for this their marked intention.

Every moderate Calvinist must necessarily fall into contradictions. Overton, page 93 and 95 denies the decrees, the limited nature of redemption, and absolute reprobation. Here his moderate Calvinism is but another name for Arminianism. There would be more of brotherly love, and less of religious controversy in the world, if the passions of men would allow them to pause in the first instance, and to ask whether they understand the terms of the question they agitate. Overton, styling himself a moderate Calvinist, was not aware that he was neither defending Calvinism, nor assailing Arminianism; but exposing certain loose extravagancies, not held in stronger reprobation by the most rigid Calvinist than by their Arminian brethren.

The same observation applies to his strictures on original sin; for what sound Arminian pretends that something must FIRST be performed by men, anterior to the illapse of the grace of God. The Arminian, indeed, affirms, that the preventing grace of God is universal, and unfailing in its application; and that man has a free-will to accept or reject it. On this Mr. Overton is silent; and if silence is to be construed into denial, he clothes himself in the panoply of Calvinism. Every thing relating to repentance set down by this writer is, in the same manner, a contest with a shadow. Overton treated his subject in a coarse and bungling way, seeming not to

III. *Dean Kipling's* "Answer to Overton," saw many editions; and was feebly replied to by *Academicus*, who might be termed, Calvin under a hood.

Overton's incorrect statements were likewise ably exposed in Daubeny's "Vindiciæ Anglicanæ*."

IV. *Archdeacon Daubeny's* "Trial of the Spirit," is a series of three Discourses on the real Test of Spiritual Guidance. He quotes Clemens (page 57), to prove that the Holy

know clearly what he was writing about, or what it was his aim to establish; and only concerned in reviling the regular clergy. He classed together Archdeacon Daubeny and Mr. Fellowes; the one highly orthodox, the other bordering on Socinianism; while he gave occasion to the moderate Calvinists to complain, that Mrs. More had been classed with Romaine. The whole was executed with a triumphant irony, sarcasm and contempt, for which he was soon very properly rebuked by Dean Kipling.

The "Christian Observer," the avowed patron of Mr. Overton, accused his antagonists of a violence that shewed the irritability of their passions, more than the sacredness of their argument. It seems then that nobody must be warm in controversy, excepting only Mr. Overton and his friends. This disarming of an antagonist by crying out, Christian charity, while none of it is exercised on the opposite side, is a marvellous stratagem, but no novelty. It has been successfully played off by many sectarists against the church.

* This title was found fault with as prejudging the cause; but no fault was found with Overton's title, "*The True* Churchman;" as arrogant, uncandid, and exclusive an assumption as ever was prefixed to a book. Thus, in a civil disturbance, the populace will cry out to the military to sheath their swords, that they themselves may have all the stones and brickbats in their own way. Such is the liberality demanded at our hands, and such is the liberality we receive in return.

It is also urged by the moderate Calvinists, that an antagonist ought not to be pressed with all the inferences which seem to flow from his doctrine. But is it not fair to urge these direct inferences, (such, for instance, as spiritual remissness, presumption, despair), while we know that they are inferences adopted by the ill-disposed?

Mr. Daubeny asserts the Arminianism of the Church of England, and maintains Episcopal government to be necessary towards including any society within the pale of the visible church.

On the subject of Baptism, Mr. Daubeny further asserts a first and a final justification, in which he is followed by Pearson of Thrapston, and others. To this the "Christian Observer," in taking exception against the words, returns a futile answer; for the thing is incontrovertible, in whatever manner it may be expressed.

Ghost disposes, but does not force; inclines, but does not overrule. But, in truth, it was unworthy of him to translate the "Wiles of the Devil," into the "Methodisms of the Devil."

V. He was now driven into this line of reflection and argument. His "Guide to the Church," professes to give an account of the "Nature, Design, and Constitution of the Christian Church, considered as a visible Society." If, continues he, it be ascertained what the Church is, it is easy to fix the character and guilt of schism. Schism is separation from the Church, and is marked in the New Testament as a sin.

VI. The Discourses of this controversialist pursue the same tract. They refute "Paley's Limitations of Gospel Precepts," by "Philosophical Principles;" of the wisdom of God, by the speculations of man. By an admirable opposition to the doctrine of irresistible grace, they incur the wrath of the Christian Observer, who anatomizes them with a keen inveteracy, but whose strictures are quibbling in the extreme.

VII. We cannot avoid a second mention of "*Nott's* Lectures on Religious Enthusiasm," as of the same class with the works of Daubeny. In cautioning men against the abuses of spiritual influence, this judicious author was careful to allow that influence its due extent, both on the understanding and on the will; and in decrying the excesses of religious fervor, he shunned the opposite rock of giving indulgence to lukewarmness. "Would," said he, in the language of a martyr, "that this unworthy hand might perish, ere it should encourage indifference, or discountenance piety. His main object was to convict Whitfield and Wesley of schism, originating in enthusiasm; and he supported his charges by passages from their writings. This sensible divine was wisely selected as a tutor to the Princess Charlotte, and was much esteemed and beloved by his royal pupil. His dismissal, on account of a lesson relative to a promissory note, seems, if true, to have originated in an unworthy suspicion. In 1821, Nott provoked

at Pisa the spleen of Lord Byron, by preaching against Atheism and Cain.

VIII. Of an opposite class to these productions, was *Mr. Fellowes's* "Religion without Cant," which, with greater propriety might have been denominated, the Cant of Irreligion. With this author, all doctrine is cant. What a Christian minister and churchman must he be, who ventures to affirm publicly, that the sin of Adam did not vitiate the nature of mankind; that it only entailed on them suffering and mortality; but that they are all born with innocent tendencies. Does this clergyman ever teach his flock the Catechism? or does he skip over the passage "being born in sin, and the children of wrath? Does he ever read the Bible? or does he contrive to forget, that the expression here cited, is borrowed, nearly verbatim, from St. Paul? *Ephes.* ii. 3*.

IX. Equally militating with the proud announcement of the title-page, Mr. Fellowes's next work, "A Guide to Immortality," was, in fact, none other than the fourth Diatessaron, which the work of Dr. White, bearing that title, had produced, though differing from all the others in its tendency towards Socinianism. The four Gospels are pronounced to be the exclusive fountains of Evangelical truth, in spite of Christ's declaration, "that he had yet many things to say unto his disciples;" and his reference to the Comforter who should guide them into all truth. Fellowes thinks, that the Article

* Mr. Fellowes's notions of man's nature and innocence, lead him, like any other Semi-socinians, to entire silence on the doctrine of spiritual influence. The Gospel with him is nothing more than a rule of life; and men are to merit heaven by their works. No wonder that such divines cry out against subscription to Articles. The wonder is, that, having subscribed, they forget the vow that is upon their heads.

People have taken mighty pains to draw a nice distinction betwixt holiness, as no condition of justification, and yet as a condition of salvation. This is useless. Faith is the correlative to justification; that is, the condition of its application to any individual. Now, if it be lively and genuine faith, it will bring forth fruits of holiness. If it be not, the justification of that individual fails.

on the sufficiency of Scriptures, ought to dispense with all the others. A precious jumble of doctrines we should have, if it did. The work is decidedly Socinian.

X. Mr. Fellowes's next attraction was a volume of Amatory Poems; and, at a later period, he opposed himself to his sovereign. He has ever dealt plentifully in abuse. He has affirmed, that reason and conscience are sufficient to resist temptation, though St. Paul directed us to take the shield of faith. Of St. Paul he held, that his Pharisaical prejudices affected his state of conversion; like an emptied cask, which retains the odour of the liquor.

After his other works, appeared his "Body of Theology," having a yet stronger tinge of Socinian principles, and "The Sword of the Spirit." After having long struggled as a curate, this gentleman has suddenly come into the possession of a princely fortune, by the will of Baron Maseres.

XI. In the sermons of *Dr. Gleig*, afterwards a Scotch bishop, a want of strict orthodoxy is discoverable. His notions of original sin are loose and contemptuous; nor does he reach the mark of sound Theology, in considering the doctrine of Justification. Can this bishop have signed the thirty-nine Articles? As a man of general literature, his attention is, perhaps, distracted by too large a variety of subjects. As the editor of Stackhouse, he has refuted, with much ability, the geological arguments against the Mosaic Cosmogony.

XII. *Gregory Blunt's* "Letters to Granville Sharpe" are only a profane and vulgar attempt to vindicate Socinianism, and leave the assailed author triumphant.

XIII. *Gilbert Wakefield* intended his "Memoirs of Himself," to produce a beneficial effect on the manners of the rising generation; which, it is hoped, they will do as a beacon. He was born A. D. 1756, in Nottingham, where his father was rector. At Cambridge he was second mathematical scholar of his year, and obtained the second classical medal. He took deacon's orders, and became curate of Stockport,

but soon espoused the cause of Socinianism. In 1799 he was committed to Dorchester gaol for a libel, and, after two years, returned to Hackney, full of projects, but quickly to be hurried to the grave. While engaged in tuition at Warrington, he acquired all the Eastern languages; Hebrew, Syriac, Samaritan, Chaldaic, Arabic, Persic, and Coptic. He published a "New Translation of St. Matthew," and various other works.

The memory of the dead may be honoured; but we are not to sacrifice to it the welfare of the living. This man was vain, irritable, unsettled, turbulent, resentful, presumptuous, self-willed, high-minded, despising government, speaking evil of dignities. The whole body of the clergy were, according to him, hirelings, unworthy of credit, and destitute of sincerity. Yet many of his strictures on public education, and the state of prisons, are well worthy of attention. His biography affords an interesting specimen of ardour in research, and industry untired.

XIV. *Mrs. Cappe*, of York, has written some interesting observations on Charity Schools. She recommends that children should receive their own earnings. In truth, in these institutions, there is too much of work for the charity. The children should bring their own work, and learn to mend their own clothes; to darn stockings, to take up stitches, to patch, to rectify tatters, and to make the most in the shaping of a small piece of cloth.

Mrs. Cappe added, "Essays on Female Friendly Societies:" but while these works were generally useful, her "Life of Christ" is rather a heterodox book.

XV. *Roscoe's* "History of the Pontificate of Leo X." led him into strictures on Christianity, under its various forms. He represented the Reformation as a schism, and the reformers as coarse and intolerant. This history indicates a mind more impelled by a love of fame, than by a nobler or worthier principle. Liberality is a taking word, and a good thing; but it is a subtle snare in religion. Historians pro-

fess to be liberal, that is, indifferent, in regard to doctrinal peculiarities, that their books may make their way among persons of every persuasion. But though neither biography nor history may be penned in the spirit of controversy, his be the praise who stands forth in the defence of truth, though he contract his sphere of popularity.

XVI. *Brewster's* "Secular Essay" exhibited a Sketch of the Ecclesiastical History of England during the Eighteenth Century." It is slight, but more correspondent to its professed intention, than "Middleton's four Decades of George III."

"Unity, the Bond of Peace," was an able tract, exposing the evil and danger of schism, which had been intimately connected with the overthrow of the monarchy in the time of Charles I.; and the giddy and wanton extension of which in our own country, by the proselytizing sects, gives reason for the apprehension of serious evils. This subject has been since ably expanded by Dr. Kenny.

Archdeacon Wrangham ought not to be without his praise for compressing the works of Leslie; though to epitomize an epitome be of doubtful advantage. Leslie carried moral proof to the verge of mathematical demonstration, in his "Method with the Deists," and his "Truth of Christianity."

XVII. *Mr. Jones*, of Nayland, having expressed a fear, lest in public schools classical literature should supersede Christianity, and lest the flower of the British youth, well-versed in the amours of the Heathen Gods, should be ignorant of true Religion; and this expression of apprehension having been re-echoed in St. Paul's, by Dr. Rennell and the Bishop of Meath; Dr. Vincent, the head master of Westminster school, defended himself with much warmth and ability; shewing that the youth were there accustomed to Catechetical instructions, and devotional exercises; that the evidences of Christianity were explained to them; and that

every opportunity was seized of pointing out its superiority to Pagan darkness.

After all, it may be doubted, whether this amounts to training our youth in Religious sentiments and habits; or to moulding the moral character. It may be doubted, whether the acting of Terence's plays, may not, of itself, blow up the whole edifice of Religion.

The boys of any National School know more of religion than the Westminster boys; and a defensive tract, is but the obstinacy of defect.

Dr. Campbell, of Aberdeen, having assailed Episcopacy, both in his lectures on Ecclesiastical History, and in an address to the Scottish Episcopalians, the venerable Bishop Skinner took up the gauntlet, and overwhelmed him with a weight of argument, in his "Primitive Truth and Order Vindicated."

The National Institute having proposed a premium for the best Essay on the Spirit and Influence of the Reformation, it was gained by Monsieur Villars, and was a very sorry production.

In *Foster's* "Essays," there is considerable genius, but want of precision, the ordinary defect of genius. That on the term "Evangelical," recommends a delicacy of taste and expression, among those who matriculate in that body. Many of them, of late years, have adopted this hint, and with much advantage to their cause.

The "Family Shakespere" was expurgated, to adapt it for Evangelical readers; but its boldness is, in many parts, cut away. "Better," as Milton says in his "Tractate on Education," "refer to Scripture to correct the classics."

"Rural Philosophy," by *Eli Bates*, is written with the benevolent intention of recommending a life of retirement, and of training the mind towards a right employment of it.

Hayley's "Life of Cowper" is chiefly valuable by bring-

ing to light the playful letters of that amiable hypochondriac.*

XVIII. "Sir Matthew Hale's Works," with his "Life, by Bishop Burnett," were published by *Mr. Thelwall;* both shewing how Religion may be the companion of the most actively employed in the common business of life.

XIX. The Bishop of Norwich *(Bathurst's)* "Primary Charge," afforded the first-fruits of that gratuitous ultra-liberalism to Catholics and dissenters, in which he has ever since persisted. Excessive amiableness borders upon weakness; and unguarded concession is not toleration, but betrayal of the right cause.

A not less amiable picture of the inditing mind, and infinitely more judicious address, was presented in the "Primary Charge" of *Dr. Burgess*, Bishop of St. David's, on the peculiar privileges of the Christian ministry, as affording opportunities for a retired, studious, peaceful, religious, and useful life. It was accompanied by a Sermon from the Reverend Moses Grant, on St. Paul's zeal for the ministry, and love of Christian unity. All this was introductory of "The Society for promoting Christian knowledge and Church union, within the Diocese of St. David's;" to which this History is indebted for its first encouragement. It is now no longer a Summary: but what grows not in eighteen years?

Dr. Adam Clarke's "Succession of Sacred Literature" exhibits, in chronological arrangement, an acconnt of authors, with an analysis of their works, from the invention of letters, to the year 345; and is peculiarly valuable as a guide to the study of the Fathers. Dr. Clarke wears suspended from his neck, a piece of the rock of Horeb, the only existing type of Christ.

* Eli Bates's "Christian Politics," would have been better entitled, "The Political Speculations of a Christian;" being a series of reflections on government and on passing events, such as would occur to any sincere believer.

XX. *Mr. Heber's* "English Prize Poem of Palestine," stands at the head of all the English poetry which the prizes of either University have produced. Like Rogers and Campbell, this author seems to have wasted his poetical strength in this one parturition; for a few subsequent trifles did him no credit. His "Bampton Lectures on the Paraclete," were numbered with other Bampton Lectures; but his acceptance of the office of second Indian Bishop, was a surrender of personal convenience, redounding to his immortal honour. "I look forward," said he, "to the satisfaction of addressing the natives in their own language.

"Palestine" has been regarded as a rival poem to Mr. Grant's "Restoration of Learning." The latter poem contains a few daring bursts, and a good deal of Indian learning: but it is crowded with hard names, and has not the sustained elevation of "Palestine."

XXI. Bishop *Porteus's* "Charge" of 1803 recommended Sunday Schools as the means of educating the largest number at the lowest expense.

Paley's "Natural Theology," is a fine deduction of the Being and Providence of God, from the design exhibited in the material and in the animal world. But a man may read and approve of this work and the "Evidences," while he yet has reached but the threshold of Christianity. There is a difference between the faith of the mind and of the heart; and this cold wrangler has left no work to give to the believing Christian, the beautiful finish of piety and devotional feeling. If St. Paul could say, "I will pray with the spirit and with the understanding also," it would be no unwise paraphrase, were a reader of Dr. Paley to lift up his eyes unto heaven and to vow, "I will believe with the spirit, as well as with the understanding*."

* To supply the clergy with an "Appendix to the Visitation of the Sick Office," more detailed and appropriated to particular cases, than that brief though excellent service, Paley and Robinson have compiled "Clergyman's Assistants." The Oxford "Clergyman's Instructor," is the most comprehensive work of this class.

XXII. *Faber's* "Dissertation on the Cabiri" is a learned attempt to show, that the chief heathen rites, in various countries, combined a tradition of the deluge with the adoration of the heavenly host.

The "Life of Sir William Jones," by *Lord Teignmouth*, cannot fail to interest the Christian reader. He understood twenty-eight languages, and pushed his researches into every department of literature; while his studies served to illustrate the Mosaic records, and to range the learning of the east on the side of revelation. At the end of his own Bible, he penned the following note: "I have regularly and attentively read the holy Scriptures; and I am of opinion, that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

The "Theological Institutes" of *Dr. Hill*, of St. Andrew's, contained the outline of his lectures. In his attack on Episcopacy, he crows and triumphs on the convertibility of the two names, Bishop and Presbyter, in the New Testament. The answer is, that we contend not about names, but things. A Moderator of the General Assembly is "Primus inter pares." A Bishop, under any name, is a distinct order.

Bishop Huntingford's "Thoughts on the Trinity," are distributed in ninety-eight sections; which have been preferred to the form of a dissertation, for the sake of brevity and compression.

XXIII. The anonymous author of "Hints for the Security of the Established Church," considered some restrictions to be necessary on the Toleration Act, which was intended to relieve the three respectable branches of ancient dissent already formed; not to enable any speculator or visionary to seduce and trepan congregations.

In speaking of the Bishops, he indulges himself in too warm language; but his strictures, pointed at one exclusively,

affect not that venerable and praiseworthy bench. "To spend months amidst the insipidities of a watering-place; to remove to a distant residence, and, at intervals, to publish a political pamphlet, under the name of a triennial charge, is this to oversee a diocese*?"

The author next alludes to the two principles of the Methodists; one, the restriction of residence to a year, to prevent independent influence; and the other, the Propaganda Societies, who multiply proselytes by stratagem; and are equally stirring and dangerous, whether the parish ministers be indolent or zealous. He would license and confine each preacher to his appropriate place of worship. He proposes free chapels in the Established Church; and this suggestion has partly been acted upon. He proposes an institution in the Universities, where candidates for the ministry might be instructed in Theology, in Casuistry, and Pulpit Composition; where they might be desecularized, excited to zeal, and broken-in to their professional duties.

XXIV. *Mr. Malthus's* "Essay on Population," created a new era in political economy. Its incontrovertible principles seem, at first, to lead to consequences not favourable to morals. He has clearly shown that the poor laws, acting as a premium on improvidence, are an evil. But are bars to be placed in the way of honourable marriage? Mr. Malthus replies, "that no marriage is honourable, unless there be a fair prospect of providing for a family." Poor laws abate love of independence, encourage wastefulness or improvidence, and depress the condition of the lower orders. Population should only be encouraged by increasing the means of subsistence.

Now is not this looking on the question in a light both selfish and immoral? Are there no greater evils than an increase of the poor rates? Or, is there no greater crime than poverty and chargeableness? God imposed no restraints on population when he gave his great command, "Increase and

* "Cold friends to me!
What do they in the North,
When they should serve their Sovereign in the West?"

multiply;" nor did St. Paul, when he said, "marriage is honourable." Marriage is a spur to industry; and it is a true adage, "That when God sends mouths he sends meat;" unless his wise designs be counteracted by some immoral conduct of the parties; for the root of which we are to seek, not in marriage, but in vicious or neglected education. Do you abolish poverty by suppressing marriage? No! you encourage all that profligacy and unsteadiness among the poor incidental to a life of celibacy. Earnings are carried to the gin-shop, the ring, the Adelphi, the skittle-ground, which would find their way, if a family existed, to the butcher's, baker's, and shoemaker's. You do not thus keep under population, as our work-houses, crowded with illegitimate children, can tell. The poor-laws themselves have been too much canted down. They are useful in a state, by sharing with the speculative capitalist, the burthen of paying labour. They are absolutely necessary for a manufacturing country, where, owing to the caprice of fashion, some one branch of labour is encouraged to-day throughout all ranks, and being neglected to-morrow, throws a large body of workmen suddenly out of employ. The increase of machinery also is an evil too little thought of. Machinery is necessary in a commercial country, burthened with taxes, to enable a people who have so much of their profits lopped off for the use of the state, to undersell their competitors in the foreign market. But every improvement in machinery throws a number of workmen out of their apprenticed and accustomed employment, and it is some time before they can adapt their fingers to other labour, or find other labour for their fingers. Where is their dependence but in the poor-rates?

Thus Mr. Malthus's theory, though fundamentally correct, if pursued systematically, would harden the heart, and, probably, deteriorate public morals.

Mr. Whitbread's plan of reducing the poor-rates, was to exalt the character of the labourer; to give him consequence in his own eyes; to make him a fit companion for civilized

men; to improve his moral feelings, that he may prefer independent industry to dependent sloth. This we are persuaded is liberal and enlightened policy; and therefore it is that we cordially say, we hope without profaneness, to all our National Schools, "Lift up your heads, O ye gates!" for every thing that is happy may be augured from diffused education.

To prohibit marriage, instead of checking population, is to oppose the lawful way of multiplying it; for God will find a way of supporting its increase; and to speak of its general excess above the means of subsistence, is absurd, while industry remains; it is to look forward to one thousand years. Marriage is that increase of population which is the most intimately connected with diligent habits and virtuous feelings. As it is to no purpose to talk of moral restraint to the lowest multitude, so is it vain to expect that even education will work miracles. Passion will be felt, and often gratified; but heaven points out the honourable method of compromising the variance between principle and passion. This is an argument for guarding passion by principle, through the medium of religious education; and then leaving the order of the universe to take its course, instead of writing dissuasives from marrying. It is, however, no argument for forcing an unnatural population, by work-houses and poor laws, which are premiums on hasty connections. These produce a want of prudence, industry, and parsimony. They remove all the moral restraint from the poor, and throw an undue portion of it on the middle class, or the class below the middle.

These artificial premiums then should first be abolished, or greatly diminished; after which the moral restraint may be left to principle, to prudence; to that reflection and consideration which are produced by education.

In the mean time, while work-houses continue, Charity Schools, *wherein children are maintained*, are the proper *right* of the industrious, struggling, respectable class, above the lowest, and below the middle; and to give the benefit of such institutions to the *lowest* poor, is not only to rob the

class immediately above them of an institution which is designed for their relief, and ought to be sacredly preserved for them, but is further casting on them an additional undue share of that moral restraint with which the poor laws have already overburthened them.

To return to Mr. Malthus; however infallible his principles may be, and however correct the foregoing application of them, I have already hinted that they may be carried into details, where other agencies and considerations ought to defeat their influence.

There is something cold-blooded in political economy, when it contemplates men in masses, and neglects the individual. It is akin to the rejection of a particular Providence: a belief in which makes us instruments for the good of individuals, and even teaches us to succour the lower animals, one of whom falls not without God. To lose concern for individuals in the vastness of general views, was one of the wild excesses of the French Revolution. A general sacrificed one thousand of his troops, and said it was necessary for public good. He would have been more tender of human life, if he had considered that every individual soldier had a father and a mother, or children and a home.

The great question of population is usually argued, without considering that in a commercial country the means of growing provisions are not to be compared with the population, since industry will bring provisions to any extent from abroad. There can be no famine in such a country, unless it be general throughout the world. *Ingram*, in his answer to Malthus, says truly, "that men are more wretched in a thinly peopled country, than in a country saturated with population."

Mr. Malthus's system, and political economy in general, look upon man mainly in his animal nature, and his temporal state. There is something unnatural in this keeping down of population. It is preventing candidates for eternity from seeing the light. It is infanticidal, and generally adverse to the decrees of heaven. "At all these computations a man

may be expert, with low thoughts and a bad heart; counting up rational and immortal beings like heads of cattle; and converting man, the paragon of creation, in action like an angel, in apprehension like a God, into a tool-making, money-making, comfort-loving, sensual biped." It was worse than wicked, it was foolish in Malthus to say, that every man who marries without provision for his family, after the poor-laws shall have been abrogated, should be left to starve. Men would either not marry without provision for their families, or if they should, Providence and private benevolence would protect the family from starvation. Cobbett termed Malthus's system, a check-population system. It is certainly a check-marriage system; and so far as "marriage is honourable," a system connected with dishonour.

XXV. "A Catechism," published for the use of all the churches in the French empire, with the united sanctions of the Pope, the Archbishop of Paris, and the Emperor, is replete with all the ancient errors of Popery; its saint-worship, indulgences, transubstantiation, and blind subscription of faith, not to the Bible, but to the church of Rome. From this piece of charlatanry, and impudent policy, we may cite, as specimens, one of the absurd, and one of the blasphemous questions, which were put into the mouths of all the youth in the French dominions, but which many of them, no doubt, learned, as Fluellen devoured the leek. "Why does the Bishop give a box on the ear to the person confirmed? To teach him that he must be ready to suffer all kinds of injuries and trials for the sake of Jesus Christ.—What are our duties to Napoleon, and why must we observe them? Under the fifth commandment, we owe him love, respect, fidelity, military service and tribute, because God hath made him his image on earth; he is the anointed of God, by consecration from the Pope, and those who fail in duty towards the Emperor are worthy of eternal damnation."

Bishop Burgess's "Easter Catechism" is a fine familiar instruction on the Resurrection, wherein that learned prelate

sinks the erudition of the scholar in the humility of the Christian.

XXVI. *Beattie* approved of public education, as encouraging emulation. To this it was a frivolous objection, that it forms the man proud, selfish, domineering, vain-glorious, envious, covetous of distinction, and trained to a morbid sensibility to human esteem. The powers of the mind, the rudiments of greatness and high utility, are called into full exercise only by the honourable rivalries of a public school. Here too, morally, youths learn their own level; and who is more selfish and domineering than a young master, brought up at home, and taught to lord it over stable boys?

Beattie was the Abdiel, who went forth againt Hume in the full blaze of his false glory, when he was adored by the metaphysicians of Scotland, and the wits of France; which latter body were said by Lord Monboddo, to have been as fond of the infidel historian, as if he had been antichrist. After the publication of the "Essay on Truth," Hume is said to have lost his temper whenever Beattie's name was mentioned.

Middleton's book of seven hunared pages on the Greek Article, contends for its pronominal signification. A wag said, "that while gamblers gained sums by E O, it was his fortune to rise by ὁ, ἡ." He shews where the Article is omitted, and where it is inserted, and applies the whole to the doctrines of the New Testament. He shews, against Wakefield and Campbell, that the presence or absence of the article does not occasion an ampler or inferior sense. The charge of blasphemy against Christ, was his making himself, υιος Θεϋ, without either article. Granville Sharpe rested more upon the conjunction και, as having the sense of even, before the article. It was objected to both, that illiterate writers would not be conversant in niceties; but their language was spoken in their country, and they might be correct, if not elegant. In many passages God and Lord, God and Saviour, without the repeated article, are shown to import, that Christ

is both God and Saviour. Vesey also wrote on the Greek prepositive article.

Lindley Murray's "English Grammar" is a good compilation, but ought not to have exposed to the smiles of children the grammatical inaccuracies of the Bible. This Quaker enjoys an annuity, on condition of his not treading on English ground; and, it is said, has conveyed French soil into his garden, beyond which he only removes in his carriage.

Adams's "View of the Religious World," is an extensive publication in three volumes, more enlarged than "Hannah Adams's Dictionary." The author applied, like Evans, for information, to a leading person in each sect, and thus had coloured statements, and garbled accounts. The work is free from intolerance, but does not come up to the standard of accuracy. Works of this description lead either to universal scepticism, or to a latitudinarianism inimical to true Christianity. The very moderation of the book contributes to these ends: and a mercenary bookseller will purchase only "*liberality*," till he obtains a generalized religion, which overlooks the distinctions and peculiarities of truth. Thus may be edited a bad reading book for general circulation. Its effect is, that all modifications of Christianity are deemed either equally false or equally good. Whereas, we ought to regard some as vicious; some as differing in unimportant matters; some as differing only in name. Let not overstrained candour disarm us of the holy weapons of zeal. We have to deal with adversaries, some of whom are vigilant to seize each opportunity of encroachment; and however we may compliment peace with an armed foe, it has the same effect with indifference, and slumbering on our post.

XXVII. *Milner*, Dean of Carlisle, professes Evangelical views, in his "History of the Church of Christ;" and it is easy to discern his leanings, in such passages as his description of the Reformation; "when the light of the Gospel became more evangelically judicious, more founded in Scripture, more ably conducted, than ever it had been since the days of

Augustine." After this specimen of mixed metaphor, where light is made the foundation of a house, it is needless to state, that the work is deficient in style. The arrangement is likewise faulty. But the writer deals less in episodes than Mosheim, and more successfully unites the Theologian with the Historian.

" Strictures on the Calvinism of Milner's Church History," appeared in a Visitation Sermon, by the *Reverend T. Wilkinson.*

Dr. Gregory has published an excellent Abridgement of Mosheim, with short continuations, under the name of " The History of the Christian Church."

" Milner's Strictures on Gibbon's Account of Christianity," confute all that author's fallacies, delivered in a history, spiced with infidelity, and possessing the attractions of a novel.

Freylinghausen's " Abstract of the Christian Religion," was translated by order of Queen Charlotte, for the use of the Princesses; and shews that the Theology of Germany is not universally tainted with heterodoxy. Election is here founded on the divine prescience of persevering faith. Yet the doctrine of the active and passive obedience of Christ, or the notion that he not only suffered but fulfilled all the divine laws in our stead, is the rudiment of Antinomianism. The descent to hell too is made a passage into the place of the damned.

Mrs. Hannah More, having obtained deserved applause by her " Strictures on Female Education," followed up that train of thought with reference to one distinguished individual, on whose learning was likely to depend the happiness and morality of a nation. The " Hints towards forming the character of a young Princess," are believed to have considerably influenced the conduct of those to whose care the expectancy and rose of our fair state was committed.

Bishop Pretyman, afterwards Tomline, a name derived from a gentleman near Caistor, who, in consequence of some

slight civilities, bequeathed to him a large fortune, had asserted in his "Elements," that our Articles and Formularies are Anti-calvinistic; but in his "Charge," he affirms, more vaguely, that our church is not Lutheran, not Calvinistic, not Arminian, but that it is Scriptural. So too says the Socinian, and so says the Catholic. All sects pretend to be Scriptural; but the question relates to the interpretation of Scripture; and, begging his Lordship's pardon, there is not much sense in his assertion. Bishop Tomline, however, in his subsequent "Refutation of Calvinism," reverts to his former opinion, and affirms the church to be Arminian.

In both "Charge" and "Refutation," he opposes the Calvinistic clergy, by proving the doctrine of Universal Redemption; and the "Christian Observer" artfully manages a lame defence, by changing the word universal into "general;" and stating that Calvin, and many Calvinistic divines, assert *general* Redemption. But they cannot assert and deny the same thing. If Redemption be universally tendered, there is an end of the decrees and of preterition. And he who believes in preterition, cannot believe in an universal tender of Redemption. If he says he believes it, he only quibbles on the word universal. Far more honest was the Calvinist I heard at Islington, administering the sacrament at midnight, on the last day of a year, to a watch-meeting, who changed the "full, perfect, and sufficient sacrifice for the *sins of the whole world*," into "for the sins of his people." Others rest upon this word *sufficient*, as if the sacrifice were certainly sufficient for all, though not offered for all. This is a still more contemptible equivocation. Redemption can only be sufficient for all, in the sense of its being offered to all who will embrace it.

Thus the universality or partiality of Redemption, is the very hinge of the controversy; and so in another view is the sole or joint operation of God in conversion; for if God operates exclusively alone, then all who are not converted are not operated upon by his grace. Thus the fault is laid

with him; responsibility is no longer theirs; and the system of partial grace, or preterition, is established; which is Calvinism.

But faith, say the Calvinists, is given by grace. Granted; though in the passage quoted, it is salvation, through faith, that is said to be given by grace: but faith is so given by grace, as to leave man at liberty to close with it or not; and in that sense, is given to *all* men.

Benson's "Life of Flechere, Vicar of Madely," is the veriest specimen of rank Methodism. He was born at Nijon, in Switzerland, A.D. 1729; and after having, from his infancy, had a constant fear of offending God, an impression of his majesty, a sense of his love, a thirst after truth, a piety, an abhorrence of vice, a reverential awe of God, a contrition for sin, and a desire of forgiveness; after having been just, true, charitable—after all this, is said to have known nothing of true Religion; to have taken not *one* step towards the kingdom of God; to have not known, experimentally, the nature of repentance, until a certain day in his twenty-sixth year, when he entered a Methodist meeting at St. Alban's. After this, every thing was *changed* with him. What! His fear of God, his awe, his piety, his truth, his justice, his charity, all —all changed? He was afterwards ordained, and received the Vicarage of Madely, in Shropshire, where he preached sometimes in his church, and sometimes in a Methodist chapel, and raised a field-methodist on his own horse-block, on a Sunday evening, for the edification of his parishioners.

Flechere was some time afterwards entrusted with the superintendance of the Countess of Huntingdon's institution at Trevecka, where Benson, his biographer, was his pupil; but both of them soon quitted the establishment, on discovering that a decided Calvinism prevailed. Perceiving that Methodism was advancing to Antinomianism, he published his chief work, "The Four Checks," in answer to Toplady; and both these saintly controversialists were well matched in indecent levity, and acrimonious intemperance of expression.

In imitation of Stillingfleet, Hall, and Baxter, Flechere attempted a plan of reconciliation between the Calvinists and Arminians. He was a complete enthusiast; pretending to have heard distinctly the inexpressibly awful voice of God, bidding him deny himself and follow him: and, on another occasion, to have been favoured, like Moses, with a supernatural vision of the Divine Glory, and a converse with God face to face.

Notwithstanding these vagaries, he was an able writer, and an amiable pastor. He married, late in life, Miss Bosanquet, after a religious courtship of twenty-five years; and if the prints of that jolly Platonist with the mob-cap, which decorate the Methodist Magazine, be faithful, verily she had much need to be "all-glorious within."

The *Reverend Andrew Fuller's* "Expository Discourse on Genesis," is not so well suited to his powers of reasoning, as his two other productions; "The Calvinistic and Socinian Systems Compared," and "The Gospel its own Witness." He talks too familiarly upon sacred subjects, joking about Satan's politeness to Eve, like that superfine French preacher, who alluded to her faux pas.

The four parts of the publication, by a Barrister, on "Evangelical Preaching," are ignorant and abusive. *Non tali auxilio*, &c. How does a good cause suffer by an injudicious or intemperate vindication!

Melville Horne's "Investigation of the Definition of Justifying Faith, and the Direct Witness of the Spirit," is a temperate tract.

"Methodism Inspected," by *Dr. Hales* of Killesandra, the learned author of the "Analysis of Chronology," discusses ably, but with much moderation, the doctrines of assurance, sinless perfection, and sensible impulses. Pearson, of Thrapston, has written on the same subjects.

"The *Churchman's Remembrancer*" professed to be a collection of scarce and valuable treatises, in defence of the primitive doctrines and discipline of the established church.

It did not swerve from that profession. It supported the Arminian interpretation of the Formularies. *Faber*, in his "Thoughts on the Arminian and Calvinistic Controversy," assumed the office of an umpire, and attempted to reconcile the opposite parties. This, however, exceeded Mr. Faber's powers. He justly decried conclusions derived from detached texts; as, "You hath he quickened who were dead in trespasses and sins." But he ought not to have misrepresented Arminianism by affirming, that it throws off dependence upon God.

Sloan, a Scottish minister, in a Calvinistic work, entitled, "The Leading Features of the Gospel Delineated," exposes his utter ignorance of Arminianism, by confounding it with the Pelagian, and even the Socinian heresy. "The Arminians," says he, "assert, that man is not originally corrupt, and that proneness to evil is solely the effect of ill-example; they are merit-mongers, denying the doctrine of regeneration." It is not fitting that such calumnies should go abroad, or that Arminianism should be called a patched salvation, composed of human merit, with a shred or two of Christ's supplementary aid."

"*A Charge*," delivered by the Bishop of London, in 1802, against those who call themselves Evangelical ministers, and pretend exclusively to Gospel preaching, excited the strong vituperations of that body. Yet some of his Lordship's strictures on their attempts to form a party, and an internal schism, were not ill-timed or inapplicable. It cannot be denied, that men of the meanest talent are extolled by flatterers, as soon as they enlist under this banner; while the slightest imperfections of the orthodox clergy, however sober, pious, and active, are noted, exaggerated, and reviled.

The Evangelical party repelled the charge of enthusiasm; but enthusiasm is not merely frenzied prayer and oratory, but a religion resting upon feelings: and why do they universally substitute for the psalms of David, hymns partaking of this character. In the assumption of the term Evangelical,

they sheltered their body under the sanction of Archbishop Secker, who had complained, in his day, of the want of Evangelical preaching. But widely different from their understanding of the phrase, was what that prelate meant. Secker assailed the moral-philosophy preaching, and wished for a basis of doctrinal matter. They aimed at a Solifidian system; in which "works should be noticed briefly, generally, incidentally, and somewhat faintly;" noticed, *obiter*, as the moral essayists notice doctrine; that so one may say, they are not wholly omitted.*

Would "Secker's Sermons," the model to illustrate his meaning, be deemed Gospel-preaching? The Christian Observer denies not the formation of a party; but hurls the charge back upon the orthodox. "Profligate men," it is said, "wound religion through the sides of its abuses, and join with others, whose intention is good, in inveighing against enthusiasm, superstition, hypocrisy, and the like vices." All this is true; but are such vices to be left untouched, or is the general danger of Evangelical sentiments not to be exposed, through fear of wounding those who hold these sentiments in sincerity?

Bishop Huntingford, in 1807, endeavoured, in a Charge, to reconcile the clergy of his diocese holding opposite sentiments. He extolled the seriousness of the Evangelical body, and showed that the others did, in fact, preach the Gospel. Excellent counsel; but probably wasted on both parties.

Dr. J. Holden Pott's "Considerations on the Christian Covenant," like every attempt to trim between two parties totally irreconcileable, failed, in like manner, to give satisfaction to either.

Lloyd's "Christian Theology, or an Inquiry into the Nature and Character of Revelation," contains nothing new or striking, but is ably written. This author, the highly respectable incumbent of St. Dunstan's, Fleet-street, is under-

* See Christian Observer, vol. ii. p. 25.

stood to have seceded from the Calvinistic branch of the Evangelical party.

"The Fathers of the English Church," edited by the *Reverend Josiah Pratt*, are a collection of extracts from the writings of the early Reformers, and may be useful to those who are precluded from possessing the voluminous works of these eminent divines. We make no disrespectful allusion to the editor; but a publisher of extracts may select those which, taken separately, favour his own preconceived biases.

"The Fashionable World Displayed," by *Mr. Owen* of Fulham, was an elegant satire on that class of the community. It was followed by *Mr. Cunningham's* "World without Souls," a piquant animadversion on the religion of London.

"*Cœlebs*" is a cold calculating personage, who goes about with a table-book of qualifications, to take the guage and dimensions of female accomplishments; but a stranger to the generous sentiments of prudent love. A more severe libel on Evangelism, as suited to the affairs of life, could not be published. It is full of religious scandal, and spiritual censoriousness; and the leading character is wordly-minded enough to secure the main chance. Does this authoress do service to religion, in accommodating it to romance writers; or will not a young Miss, who begins with "Cœlebs" end with "Heloise?"

"Bausset's Life of Fenelon," was translated by *Mudford*. The tendency of this amiable divine to mysticism, was the aberration of a sublime understanding, absorbed by religion. He was too inflexible in morals for the French court. Bossuet and he differed; and the Pope said, one erred through excess of zeal, and the other through excess of charity. An union of the qualities of Bossuet and Fenelon would constitute the perfection of the clerical character; *L'un prouve la religion: l'autre la fait l'aimer*. The English, in war, spared Cambray, in compliment to the virtues of the Archbishop; and the French returned the compliment to Bishop Wilson, by abstaining from seizing ships which belonged to the Isle of Man.

Of *Van Mildert's Boyle's* "Lectures," *Gerard's* "Institutes of Biblical Criticism," *Porteus's* "Beneficial Effect of Christianity on the temporal Concerns of Mankind," *Rogers's* "Lectures on the Liturgy," and *Dr. Yates's* "Book on the Churches of the Metropolis," it can only be said, where our volume must not be further swelled, that they are all valuable productions.

The same may be said of *Mesurier* on the "Eucharist," *Stephens's* edition of "Jones's Works," *De Luc's* "Geology," translated by De la Fite; *Basil Montague's* "Selections on the Punishment of Death," *Wordsworth's* "Ecclesiastical Biography," *Bishop Huntingford's* "Explanation of the Ordination Service," and *Laurence* on the "Logos."

APPENDIX, No. II.

WORKS ON THE LITURGY—PASTORAL CARE—FAMILY PRAYER—AND THE BIBLE.

Contents.

I. *Liturgy—Biddulph.*—II. *Family Prayer—Bean.*—III. *Macgill—Holloway and Hurdis on the Pastoral Care.*—IV. *Biblical Researches—Marsh's Michaelis—Bryant's Observations on Scripture—Faber's Horæ Mosaicæ—Maltby's Illustrations of Christianity—Robinson's Evidences—Granville Sharpe—Dick, on Inspiration—Less's Credibility—Woodhouse on the Apocalypse—Faber on the Prophecies—Pearson on the Bible Society—Adam Clarke's Bible—Socinian New Testament—White's Diatessaron—Reeves's Bible—Yeates's Hebrew Grammar—Wordsworth on the Bible Society—Thompson's Diatessaron.*

I. If it be allowed that congregational worship is best performed by preconceived forms, as adjusting principles, promoting unity, and inflaming, yet tempering, the glow of devotion, the Liturgy of the Church of England deserves every attention, as the best of all formularies. Many worshippers having inadequate conceptions of its excellences, expositions have been published by various divines; by Nichols, Shepherd, Comber, and Wheatly. To these *Mr. Biddulph* has added his "Essays," which the unlearned or inattentive will find well calculated to increase both the rationality and spirituality of their devotions. But for common readers, Mrs. Trimmer's work on the Common Prayer is quite as valuable a

performance. Single sermons have been printed on the Liturgy, by Basil Woodd, Musgrave, and others.

II. *Bean's* "Family Worship" is laid, and is worthy to be laid, on many domestic altars. It presents a portrait of the mind of that pious and amiable author; who has likewise published Sermons, and "Zeal without Innovation."

III. *Macgill's* "Considerations," addressed to a young clergyman, deserve an eminent place in that department of Theology which is sacred to the "Pastoral Care." *Holloway's* poem, "The Country Pastor," enters less into details. The same may be said of *Hurdis's* "Village Curate." But good hints will be found in the "Pastoral Care," a didactic poem, and in the "Medicina Clerica."

IV. "*The Introduction to the New Testament*" was translated by *Dr. Herbert Marsh*, from the learned Professor *Michaelis*. But the hypothesis concerning a common Hebrew original, from which three of the Evangelists copied their Gospels, has been already shown to be without foundation. Ecclesiastical antiquity is silent concerning such a document, and ascribes the Gospels to their several authors. This book is to be received with caution, where it treats of the superhuman assistance received by the Apostles.

The liberties taken by Michaelis with some of the sacred books, and particularly with the Apocalypse, drew forth several pamphlets, addressed to Marsh, his translator, in which the Revelations were ably defended, by views of their internal and external evidence.

Jacob Bryant published "Observations on Difficult Passages of Scripture;" learned, but a little fanciful. His attempt at explaining the difficulties in the arresting of the sun and moon, by Joshua, and the swallowing up of Jonah, are futile; but he lays down a golden rule of humility, which it would be well if he had followed in these instances. "I never suffer what I do not know, to disturb my belief in what I do." This learned man died in 1804, and bequeathed his invaluable library to King's College, Cambridge. His "Analysis of

Ancient Mythology," is an attempt to divest tradition of fable, and to reduce truth to her original purity.

In the "Horæ Mosaicæ" of *Faber*, the credibility of the Mosaic records is supported, by proving their coincidence with profane tradition, their internal marks of truth, and the connection between Judaism and Christianity.

Mr. Maltby's "Illustrations of Christianity" form an able exposition, from internal evidence, of the genuineness and authenticity of the books of the New Testament. This work refutes Mr. Godwin's "Objections to Christianity," drawn from its resting on faith, its alleged intolerance, and the pretended imperfections of its founder.

In an humbler style, but not devoid of merit, is the *Reverend T. Robinson's* "Enquiry into the Necessity, Nature, and Evidences of Revealed Religion," while the "Evidence and Design of Christianity, considered in a Letter to a Gentleman," is the production of the amiable *Mr. Bean.*

The "Hulsean Essay of 1803," by *Mr. Scott*, on the "Internal Evidences of Christianity," formed an excellent supplement to Paley.

We may here notice a little "Poem," in which the latter end of Voltaire is contrasted with that of Addison:

> "View yon pale wretch, who late with haughty pride,
> Like you, his Saviour and his God denied.
> Mark how his fiery eye-balls glaring roll,
> And show the anguish of his tortured soul;
> Hear him, when grinding pains his frame assail;
> His numerous crimes, his blasphemies bewail,
> And with heart-rending sighs and tears implore
> That sovereign mercy which he scorned before;
> While sense of conscious guilt, and black despair,
> Still on his lips arrest th' half-uttered prayer."

Granville Sharp, having distinguished himself in Greek criticism, as subservient to the elucidation of Scripture, made the like attempt in regard to Hebrew, by publishing three tracts on the syntax and pronunciation of that language,

relating chiefly to the power of certain prefixes, in changing the tenses of the verb.

Dick's "Essay on the Inspiration of the Holy Scriptures," contends for their plenary and verbal inspiration. Perhaps this is not strictly necessary, further than to guard men from error; for each writer has his style; and the truth of Christianity can be established, independently of verbal accuracy in its records. Yet, after all, the Bible is the inspired word of God, and we do well to lean to the advocates of plenary inspiration; for there is no end to latitude and incertitude, there is no knowing where to stop, if you once admit that a particle is uninspired.

Less's "Credibility of the New Testament" having been ushered in by the praises of Michaelis and Marsh, a translation was executed by Mr. Brown. "Paley's Evidences" have superseded this work, and it has been little known.

Woodhouse's "Translation of the Apocalypse," is a temperate and rational attempt to vindicate that difficult part of Canonical Scripture from the censures of Michaelis. The writer attempts not the explanation of yet unfulfilled prophecies, but restricts his application to the fortunes of the Christian church.

Faber, in his "Dissertation on the Prophecies," differs from Mede, Bishop Newton, and Sir Isaac Newton, and treats the subject with precision, though not without vague conjecture. He has also exposed the inferior comments of Kett and Galloway. Faber, Whitaker, and Woodhouse agree in fixing the commencement of the 1260 years, in A. D. 606, when Phocas gave Boniface the title of Bishop of Bishops. But he considers, rather too unwarrantably, Antichrist to be Republican France. There is something, in truth, either profane or ridiculous in the precision with which the 12th of August, 1792, is styled the third woe-trumpet, and Bonaparte the last head of the great beast. Luther and Calvin are the two angels in the midst of heaven, bearing the everlasting Gospel. Why not Wickliffe, Cranmer, or Melancthon? The

The third angel is not a person, but the whole Church of England. The seven vials yet bottled up, are all subsequent to 1792. The sixth vial is the downfall of Turkey, the mystic Euphrates, which will make way for the Jews, the kings of the earth. The vintage is the catastrophe of the great period of 1260 years, and synchronizes with the last vial, and the battle of Armageddon. Now all this looks more like prophecy than interpretation, and is either daring or trifling. An Irish writer attempted to prove that the field of Armageddon, was to be the province of Armagh; for he did not trouble himself with the geddon. Then come seventy-five years, and afterwards the Millennium. Now, the book will be sold, and Mr. Faber will be dead, before any person will discover whether all this be sober sense, shrewd conjecture, or wild dreaming. After him came Talib and Mr. Bicheno, affirming the 1260 years to have terminated in 1792, in opposition to Faber, who conceives that they go on for seventy years longer. Poor mites! on the surface of an immense globe, who deem the grain of sand near them to be the mountain that shall overwhelm the whole; and dispose of futurity with a precision which forgets that a thousand years are to God as one day; that of that day knoweth no man, nor any but the Father; and that God hath put the times and the seasons into his own hand.

These seers carried on a long and tedious controversy in many successive numbers of the Christian Observer, from which the readers could gather little else, than that none of the antagonists would yield to another the advantage of the last word.

Faber dates the 1260 days from the year 606, the æra of the Papal universal Episcopacy, and the rise of the Mahommedan power; so that 1260 prophetic days or years + 606 = 1866.

Talib and Mr. Bicheno began their reckoning from A.D. 532, the æra of Justinian's Novellæ, in order to make the

1260 years terminate with 1792, the date of the French Revolution.

We cannot help repeating, that to see these creatures of a day, adjusting numbers to passing events, discussing the mysteries of providence, and plunging into the depths of futurity, would be ridiculous, if it were not almost profane. "The Lord sitteth in the circle of the heavens; and all the inhabitants of the earth are, before him, as grasshoppers." The re-establishment of the old regime, and the natural death of Bonaparte, have exposed the daring penetration of these sage politicians of the universe. "My date," Mr. Faber confesses, "excluded from the vision a certain period of the ram's conquests, which ought to have been taken in, because Daniel saw the ram pushing." Out upon such pedantry!

In such enquiries there is reason to a certain length, and all beyond is conjecture. The æra of the restoration of Judah is alluded to by Daniel, by our Lord, and by St. Paul; by Daniel, in his "time, times, and half a time," ch. vii. v. 25, which is in the Apocalypse interpreted to signify, three prophetical years of three hundred and sixty days and one-half; or, in all, twelve hundred and three score days; *i. e.* years: by our Lord, when he speaks of the fulfilment of the times of the Gentiles, or the three times and an half; after which Jerusalem shall cease to be trodden down by the Gentiles, Luke, xxi. 24; and by St. Paul, Romans, xi. 25, where he states that blindness in part hath happened unto Israel, until the fulness of the Gentiles shall be come in, and then all Israel shall be saved.

But Faber goes on to count seventy-five years previous to the Millennium. "Armageddon," says he, "is the coming to utter destruction at Megiddo, and Megiddo is a town of Palestine." St. John states, Revel. xiv. 20, "that this destruction under the seventh seal, shall take place in a country one thousand six hundred furlongs in extent; the exact length of Palestine.

At length this controversy was brought to a close by Mr. Faber's positively refusing to repeat the same thing over any more:

> "Now my weary lips I close,
> Leave me, leave me, to repose."

Mr. Pearson's "Essay," already noticed, was chiefly valuable, by reason of its giving an account of the various languages of Hindostan: for which, as for other information, the author was mainly indebted to his intercourse with Lord Teignmouth. They are as follow: 1. The Persian, employed in the transactions of government. 2. The Arabic, the universal accompaniment of the Mahommedan Religion. 3. The Sanscrit; copious, refined, perfect; nearly a dead language, but cultivated by all, as the language of science, law, and religion. 4. Hindostannee, the common language of colloquial intercourse; a lingua franca. 5. Bengalee, the language of the Hindoos. 6. Orissa. 7. Tamul, spoken from Madras to Ceylon. 8. Malabar, spoken within the mountains, from Cape Comorin to Cape Illi. 9. Mahratta. 10. Carnatic, that of the midland mountainous track. 11. Telinga, that north-east of the Peninsula, on the banks of the Crisha and Godaveri. 12. Guzzerat. 13. Chinese. 14. Tartarian. 15. Malay.

The Arabic and Persic Scriptures have long existed, but in the classic, not the vernacular dialect. In 1719 Ziegenbalgus made a translation of the Scripture into the Tamul. Carey has since completed the Bengalee version; and other missionaries those of different tongues. The dispersion of the Scriptures always prepares the minds of men for the reception of preaching, and for a ready baptism.

Dr. Adam Clarke's "Bible," in five volumes, quarto, is remarkable for strict attention to Chronology, and verbal criticism; and likewise to Oriental customs, as illustrative of Scripture. He has some strange notions respecting the serpent; whom he considers to be an ourang-outang.

An improved version of the "New Testament" was published in 1809, by the Society for promoting Christian Knowledge and Virtue. This is a Socinian artifice from beginning to end. Observe the colours under which the publishers disguise themselves, "A Society for promoting Christian Knowledge!" Any thing that will blind and entrap. This resembles those signs, in which the vender's name is in small letters, and "from Flint's," or, "as at Flint's," largely charactered. Then there is a decoy motto taken from Archbishop Parker's preface to the "Bishop's Bible." A title-page should tell what a book is; but this is Unitarian honesty, of a piece with the "Essex-street Chapel." It has appeared in "Dr. Watts's Divine Songs, with corrected Texts," noticed in the "Quarterly Review and British Critic." It is the popular doctrine of expedience.

This version pretends to follow Archbishop Newcome's New Translation, but falsely. It would erase the account of the miraculous birth of Christ, from St. Matthew's Gospel. Our Lord's temptation is considered as a visionary scene. Mrs. Cappe, a lady of the same stamp, deemed it a figurative account of what passed in the mind of Jesus. Demoniacal possession is lunacy and epilepsy. The personality of the Holy Ghost is denied; but how the blasphemy against him should be greater than that against Christ himself, with whom he is identified in person, is rather a stumbling-block to these interpreters. In short, "here has been such cutting and slashing," that a Scriptural writer, like Bayes, would hardly know his own communication. The authors of this version deny the atonement, and quote the passage, "Redeeming the time," as shewing a redemption without the payment of a price. But we know that "we are bought with a price." *Their* notion of the ransom effected by the death of Christ, is deliverance from the Mosaic ritual, and from heathen superstition.

But the idea of vicarial sacrifice, of substitution, was interwoven with all the sacrifices of the heathen ritual. Daniel

and Isaiah both expressly state, that the Messiah should be cut off as a vicarial sacrifice*.

The phrase, "These shall go into everlasting punishment," means, according to this version, correction for the benefit of the offender. They contend for the metaphorical sense whenever it suits them, and make "everlasting" mean only long duration. To avoid repetition, it is sufficient to refer for an answer, to our discussion of the universalist principles.

In St. Matthew, chap. xxviii. 19, "Baptize in the name of the Father," &c., no proof is allowed of distinct personal existence. But there is proof in the connection. The Father and the Son are clearly distinct: and the Son says, "that when he goes away he will send another Comforter, the Spirit of Truth;" a promise fulfilled on the day of Pentecost. The Unitarians refer to Acts, xx. 32, "God, and the word of his grace;" and Ephes. vi. 10, "the Lord, and the power of his might;" but these passages are not parallel to that of St. Matthew.

The passage, Luke, iii. 25, is the subject of the next comment. In the fifteenth year of Tiberius, Luke, iii. 1, our Lord was no more than thirty years of age; and therefore he must, by computation, have been born two years and nine months, or three years and nine months, after the death of Herod; but ωσει denotes *about*, an indefinite time; according to Wetstein, quasi; aut deficit aut abundat; or as we say, a man about thirty.

Having cut out the introductions to St. Matthew and St. Luke, on account of the miraculous conception, these New Versionists fritter away the beginning of St. John; and we cannot choose but admire their ingenuity.

"The *man*, called the Word, existed before his public ministry began; he withdrew to commune with God, and thus was a God. All things in the Christian dispensation were

* See Grotius de satisfactione Christi: Stillingfleet against Crellius, and Magee on Atonement.

done by his authority and direction. He was the revealer of eternal life. We beheld his glory, or his miracles."

Here is a precious paraphrase at a pinch! But, as if a doubt existed whether it would go down, another explanation is at hand to serve the turn, and the whole passage is said to be only a personification of the divine attribute of wisdom.

Θεος ην λογος. Here the omission of the article is nothing; for in verses 6, 12, 13, it is omitted, where God is used in the absolute sense. Middleton, on the "Greek Article," enlarges upon this reply.

"All things were made by him," is converted into, "done by him;" since γινομαι, it is said, never signifies create in the New Testament. This, however, is incorrect. Creation is seldom spoken of in the New Testament; but Heb. xi. 3, has the word in the sense of creation, and γινομαι is used in the Septuagint to express the work of creation, as in the first chapter of Genesis.

Thomas's "My Lord, and my God," is made a mere expression of admiration; as when a profane person cries out, "Mon Dieu!" But Beza has been misquoted, who states Thomas to be invocating Christ as the true God.

Professor White's "Diatesseron; or Digest of the Four Gospels into one Narrative," has been published in Latin and English; the latter, with notes, by Thirlwall. It is founded on the "Harmony" of Newcome. "A Harmony of the Epistles" has been published by *Roberts;* but there is an excellent one in Paley's "Horæ Paulinæ."

"*Reeves's Bible*" is printed carefully after the Oxford Bible of 1758, but divided into paragraphs and sections, according to the sense, with short explanatory notes and references. The "Prayer-book" has an historical and practical introduction, together with notes to the Psalms, Epistles, and Gospels. Of each the editor has published five sorts, to suit the taste or finances of different readers. Judge Bayley's "Prayer-book" has likewise a few annotations, and is of a convenient print for short-sighted worshippers.

Mr. Yates, of Oxford, author of a "Hebrew Grammar," undertook the translation of the "Four Gospels" into Hebrew, for the Jews in Europe and Asia.

Wordsworth's "Reasons for declining to Subscribe to the Bible Society," drew forth a reply from Lord Teignmouth, and another from Mr. Dealtry.

Thompson's "Diatesseron," like other works of the same name, arranges, in connected series, the facts of our Lord's history, which the historians record with some neglect of chronological order. Harmonies and Diatesserons are of the same family. "Fabricius" occupies nine quarto pages, with a catalogue of them before 1708. Among some of these there is a disposition to contract the duration of our Lord's ministry, and to abridge the number of his miracles, by making more than one coalesce. The drift of these designs is manifestly to impair the credibility of the narrative. But the two feedings of five thousand and four thousand, are distinct; and hence many others may be so. Our Lord's miracles are computed by Newcome at thirty-five; by Thompson at thirty-nine.

APPENDIX, No. III.

SERMONS.

Contents.

Sermons—General Strictures—Horsley—Magee—Napleton—Buchanan—Brewster—Gardiner of Bath—Burgess—Penrose—Ireland's Westminster Lectures: Bidlake, Sydney Smith, Rees, Davies.—Evangelical: Walker of Truro, Milner, Gisburne, Cooper, Simeon's Skeletons, Sir H. Moncrieff Wellwood, Finlayson, Robert Hall, Jay, Burder's Village Sermons.

I. In the ancient world, there was nothing in the nature of *Sermons*. Philosophers, having dim views of a futurity, in which the distinctions of life should be merged in the distinctions of virtue, left the despised multitude to what casual morality might arise from fear, or from the impulses of natural feeling. They whispered their doctrines to favoured students, in groves and porticoes; and even in enforcing these they had no divine authority, nor any other sanction than temporal persuasion. It was after that the world, by wisdom, knew not God, that it pleased God, by the foolishness of preaching, generally addressed and diffused, to save them that believe.

Sermons in different ages have been marked by the prevailing spirit, and tinctured by the existing states of literature. Where can any be found to equal the first ever delivered; that of our Saviour on the mount, or the noble address of Paul before Felix? These popular harangues in the early ages of the Gospel were received by the people with excited

feelings; and whenever the preacher was peculiarly impressive, testimonies of applause, and shouts of Orthodox! Orthodox! re-echoed throughout the congregation.

The sermons of French Catholic and Huguenot divines, are able models of laboured eloquence, and enter into the classical literature of modern Europe. In England, the pulpit has been more the field of argument than of eloquence. But having formerly adverted to this subject, we shall proceed to enumerate several of the chief sermon writers, who have flourished in the beginning of the nineteenth century.

"The Posthumous Works, or Literary Legacy" of *Horsley*, are, 1st. "A Translation of the Psalms." 2dly. "A Treatise on the Pentateuch and Prophets." 3d. "A Life of Sir Isaac Newton." 4th. "Twenty-nine Sermons." Of these, the first is, "On the coming of our Lord." Horsley values not the Bible, as an improved law of nature, to be received according to expedience; but as the revealed will of God. Not substituting reason for faith, and philosophy for religion, he evangelizes every passage. Not merging doctrines in precepts, or attempting to explain every mystery, he yet sometimes outstrips sober judgment, and assumes an untenable position. He loves to grapple with difficulties; but we often admire his ingenuity, more than we can yield assent to his argument.

Not since "*Butler's* Analogy" has appeared so masterly and convincing an answer to the objections of Deists against Christianity, as the work of *Magee* on the "Atonement," originally comprised in two Sermons, with a mass of erudition collected in voluminous notes. The heathen sacrifices are shown to have resulted from a conviction of sin, and of the impracticability of escaping its consequences by simple obedience. Forgiveness, by atonement, instead of a simple declaration of pardon, is vindicated by adverting to the circuitous mode of obtaining food. And the divine immutability is delivered from imputation, by showing that God might for-

give without repentance, as well as without a mediator. The work has been enlarged into two volumes.

The "Sermons" of *Dr. Napleton* form a plain digest of Christian doctrinal and practical Instruction; but have no peculiar adaptation for colleges, schools, and families.

Dr. Buchanan preached three sermons on the jubilee; the Mosaic, British, and heavenly jubilees. This was in bad taste and too much of a good thing. There is no congruity between the middle and the two extremes.

The "Star in the East," by the same author, was a Missionary sermon, showing the progress Christianity is making in the regions of the rising day, and the reasons for zeal and encouragement to perseverance. In the discourse he introduced the interesting story of Sabat and Abdallah; two Arabian converts to Christianity; one of whom suffered martyrdom; and the other became translator of the Bible. Our sixty millions of Hindostanee subjects ought indeed to awaken our solicitude.

Brewster, the author of the "Secular Essay of the Comforts of Old Age," and of an excellent "History of Churches," has published, "Lectures on the Sermon on the Mount," marked with his characteristic piety and good sense.

The "Sermons" of *Dr. Gardiner* of Bath, are written with ability and elegance; but too much in the Octagon and Laura Chapel vice of dealing too gently with hearers, whom it would be unpolite to render uncomfortable, by alarming their nerves.

Among single sermons, *Bishop Burgess's* "Charity the Bond of Peace," deserves pre-eminent notice.

Penrose's "Bampton Lectures" asserted the truth of Christianity, as contrasted with false and corrupted systems of religion. *Carwithen's* course exposed the errors of the Brahminical religion.

Ireland's "Westminster Lectures on the Comparison between Paganism and Christianity," were well suited to his hearers; though it was rather coming too home to the feelings

of the Westminster Scholars, in alluding to the notion of Jupiter, " Jupiter est quodcunque vides, quocunque moveris," to tell them that " he was whipped in boys."

Bidlake was a naval chaplain, and a mediocris poeta. His sermons furnish a specimen of fashionable pulpit divinity; accommodating itself to the taste and sentiments of the worldly class, among the higher and middle orders; not giving just conceptions of the nature and magnitude of sin; violent against shameless and atrocious offenders, but for the multitude, dwelling only on the imperfections of man and the inherent superabundant mercy of God. These sermons apply not the doctrines of principles, and of newness of life, to the mass of the gay and fashionable. Lovers of pleasure are allowed, though not those who love them overmuch; and as this is a vague and relative term, all the gay, the giddy, and the frivolous can lay to their souls the flattering unction that their love is not of the " over-much" description. There is a good deal in the same strain about being righteous overmuch, as if people in general were in danger of that; and of the duty of being in the world, but not imbibing its evil. Thus does this class of sermons, sentimental and pathetic, abound in palliatives and apologies for evil; while the self-deception of the unholy is still further confirmed by an abuse of enthusiasts, whom it is easy to construe into all religious persons. The parable of the Pharisee and Publican is pointed against professors of religion; so as to nurse the lukewarmness of those who make no profession, and have no religion, save that of going now and then to Church, while immersed in all fashionable dissipation. But the gist of this parable was an exposure of those who elated themselves not on their professions, but their works, and therefore despised the religious Publican, who felt and confessed his sins. In truth, the Pharisee is a more faithful portrait of these self-approving worldlings, than the Publican whom they place in contrast with it, in order to bring religious profession into discredit.

Do they stand afar off, and smite their bosoms, and cry, with heartfelt self-abasement, "God be merciful to me a sinner?" It is remarkable, that our Saviour, as if he foresaw this perversion of the contrasts he drew, to the censure of the Pharisees, for resting exclusively on observances, and just works, adds, "These ye ought to have done, and not to leave the weighty matters undone."

Bidlake was smitten with blindness, while he was preparing the "Bampton Lectures." A liberal subscription was made, to which the King contributed one hundred guineas.

Sydney Smith's "Sermons" may claim the palm of originality; but it is a queer species of originality. As moral essays, they would have been pretty lounging-books, in the boudoir, glittering in gilt bindings on the shelf of a cheffonier, beneath ornaments of Dresden china, and bijouterie from the Palais Royale. Some of them have undergone a double metempsychosis; having been first preached in Berkley chapel, then delivered at the Royal Institution, and lastly, mingled with smart jokes and points, in the Northern Review. They contain various scraps of eloquence; but not one of them is calculated to make a serious impression, or ever did so. These were the early smartnesses of the author, who retired from the applauses of the fashionable world to an obscure country living, and became an exemplary parish priest; kind to the poor, and deservedly liked by the clergy, even by those who liked not some of his sentiments. He will pardon us for arraigning him in what he has printed; as espousing the part of loose sectarism against orthodoxy, in education; as endeavouring to laugh curates into beggary and starvation; as first reviling that part of Methodism, which rests on faith without works; and then running down the good works of a body instituted for the prevention of cruelty to animals; and the deliverance of youth from the pollutions of obscenity:—as having, on the day between

Good Friday and Easter Day, raised roars of laughter, at the Royal Institution, among the serious penitents of the fashionable world. We sincerely hope that an experience of ten years has taught him the indecorum of such proceedings. Sometimes, indeed, he did not mince the matter, but spoke a plain truth to his elegant congregation. He must needs have astounded some of them with the intelligence, that riches, ill-used, shall verily doom their possessors to the flames of hell. "Save us, *we* perish," would have been an appropriate text to have followed sounds so alarming. Very little Scripture is quoted in these slight sketches; and what little there is, is often misapplied. To a sermon on vanity, or self-conceit, he prefixes the text, "All is vanity." This is a mere calembourg; a play upon words, ill-suited to the pulpit. "All is vanity," is meant by Solomon, to signify, all earthly enjoyment is empty.

Mr. Smith has lately preached at York, a highly eloquent and spirited sermon on the "Duties of a Judge." All men admired the honest boldness with which the Paul admonished the Felix, until they heard that the presiding Judge was opposed to Mr. Smith in politics; they then deemed it a powerful but unmanly address, *at Best*.

Rees's "Practical Sermons" are Unitarian, but temperate; pious and true to Christian morality; good as far as they go, but not unfolding the whole counsel of God. Here latitudinarianism lurks under the name of candour.

Davies's "Jesus of Nazareth, the Son of Joseph," is an Unitarian attack upon the miraculous conception.

Walker of Truro's "Sermons," published by *Burder*, are plain and Evangelical; but as compositions exceedingly slovenly. Walker formed a society of the neighbouring clergy, for the purpose of Christian improvement; which the gentry considered as Methodistical. And to say the truth, with the exception of family prayer, the praying in societies, any where but in church, strongly savours of enthusiasm and schism.

Milner's "Discourses" are plain and serious, though prosing, and pretending to no grace of composition. He found time to forge and to hammer, but neglected the file and the polisher.

Milner abounds in low colloquial expressions, and professedly disregards elegance. "Divine truth," says he, "cannot endure an ornamental style." This is the poor come-off of a man who has no ornament in his soul. Jeremy Taylor refutes it. In doctrine Milner dwells on our inability to do any thing by our own strength; but he fails to counsel us under grace to put forth our own strength.

Gisburne has published three volumes of "Sermons," some containing objectionable passages, but the larger number sound as they are serious. He is an Evangelical divine of the Arminian class; and hence, as soon as he touches Calvinistic peculiarities, the Christian Observer runs him down. These discussions are rather heavy and prolix. One thought takes twenty attitudes before it is dismissed; and common-places, truisms, and short sentences abound. How different the works of the same author "On the Duties of Men and of Women," his "Familiar Survey of Christianity," and his elegant "Walks in a Forest!"

His "Defence of the Mosaic Cosmogony against the Geologists," has been found fault with by the "Quarterly Review;" but that work has set up a theory, making the seven days of creation to be seven periods of time; an assumption quite arbitrary and heterodox. The commemorative Sabbath is a day, and not an æra.

The "Sermons" of the *Reverend Edward Cooper*, now extended piecemeal to six or seven volumes, are likewise of the Evangelical cast. He considers the Heart as totally depraved; and thus admits the whole system of Calvinism.

"*Simeon's* Five hundred Skeletons of Sermons," have been extended to several volumes. They are designed as a help to young divines: but the indolent will seek more

help; and the composers of their own sermons will reject a skeleton. Simeon attempts to reconcile predestination and human responsibility, election and liableness to apostacy; but such Theology is illogical and self-contradictory. His classification of subjects into types, prophecies, promises, warnings, is fitter for a treatise than for sermons. Many a single type, or warning, will make an argument, or paragraph, but not a discourse.

Sir Henry Moncrieff Wellwood has written "Discourses, Plain and Practical;" but totally destitute of ornament, or appeal to the feelings of men. He is the leader of the Moderee's of the Scots Kirk.

Professor Finlayson's "Sermons" were dry, as chopped logic.

Robert Hall is an eminent dissenting minister, supposed to be engaged as a writer for the Eclectic Review. His works are composed with all the powers of reasoning and eloquence; but the subjects he treats are, unhappily, of a transitory nature.* "Sentiments fit for the present Crisis," "Reflections on War," "A Sermon for the National Fast," are titles which deprive such compositions of that permanent application, and their author of that solid fame, which both eminently deserve. They are rich and costly funeral solemnities. They are the labours of a master in preparing a *chef-d'œuvre*, which, meriting a place in the choicest cabinet, is to serve only for the transparencies of an illumination. The "Reflections on War" drew a picture of that hideous scourge of mankind, which might sheathe the sword of the wildest heroism, even on principles not Christian.

Jay's "Sermons," long and short, though the short are

* A terrible affliction befell this eminent writer; but even in the bereavement of reason, his brilliancy did not forsake him. It is said, he imagined himself to have two heads; and on his keeper's humouring the fancy by saying he would likewise go and get two. "You!" replied Hall, "you have not brains for one."

long enough, with some quaintness in the divisions, and neglect of polish in the language, are, for the most part, orthodox and moderate. He is a distinguished dissenting minister at Bath, and justly admired; though too fond of picking his subjects to the back-bone. He preached an epithalamium sermon; for "ces gens" are not burthened with delicacy; having Mr. Spears, of Manchester, and the interesting Pamela he had made his bride, in the front of the gallery before him. It might be quite proper to tell them that they were hastening from the altar to the tomb: but to say that woman was the first occasion of dressing at all, and that she has gloried in her shame ever since; and that a man who had a thorn in his flesh, and lived an unholy, as well as a disquieted life, could only expect death to be the signal of dismissal from one hell to another, is surely to use an unbecoming levity, in the most solemn of places and presences. Who ever heard of a sermon on the text, "Ephraim is a cake not turned?" Such a discourse ought to be handed over to the pastry-cook, who declared, when verses were made on her pies, that she had returned the compliment by making pies on the verses.

The *Reverend George Burder*, editor of the "Evangelical Magazine," has published "Village Discourses," abounding in all the quaintnesses and colloquialisms of "Henry's Bible." To what purpose, say in the Sermon on the Lord's prayer, "that sinners had better pray, 'Our father which art in hell;' or pun with the old commentator on following Christ for loaves, and not for love; or repeat the stale anecdote about the married man's bringing his wife along with him? These sermons, if carefully stripped of their frequent Calvinisms, afford a good model of the plain intelligible style, to those ministers whose lot is cast among plough-men and coal-miners, scarcely elevated above weeds and minerals; beings who would stare at an elegant dissertation, as if they listened to the language of Japan. Ministers are, in truth, too little

aware of the opacity of these people's understandings. Who has not heard of the "Optics," which the Kentish farmer told the preacher were hop-poles, and not sticks? Who has not heard of the cart-horses that drew inferences, or of the commentators, which were construed into ox-nobles? A man must be vernacular, and Latimer-like, to be comprehended by uneducated boors. Schools are the corrective of this defect; but the generation of the ignorant has not yet passed away. One Sermon of Burder's, on Dives and Lazarus, affords a fine specimen of unpolished eloquence, and is equal to any thing in our language. We cannot yield the same praise to his "Single Sermon on Amusements;" wherein he uttered expressions from the pulpit, unfit for any chaste ear; and indulged himself in a vein of abuse against theatres, very coarse and indiscriminate. What stuff is it to say, that no amusement is lawful, which cannot be enjoyed in the spirit of prayer! The most harmless recreation may be burlesqued in this way. How could such a rule be applied to cross-purposes, blind-man's-buff, or battledore and shuttlecock?

Burder asks, "could a man pray, Lord! go with me to Covent-garden: bless the actors, strengthen the dancers, assist the musicians, and let me have a merry evening?" This is idle. In going to Handel's commemoration, could he pray, "Bless the organist, and strengthen the bellows-blower?" Individuals scandalously vicious ought not to be tolerated on a theatre, because the young mind is apt to identify admiration of the personated character, with indulgence to the real one. Nor would we justify the *frequenting* of theatrical representations. But surely a man might go rarely, to see a well-acted tragedy, and preface his visit with this prayer to divine Providence: "Be with me; and if I forget thee, forget not thou me: save me from contagion in my amusement; may I taste the sweet and shun the poison: preserve the balance of my mind; may I stop short at harmless recreation, and learn to glorify an indulgent giver."

Burder says, the cutting and shuffling of cards (if fairly done), is casting a lot, and a lot is a sacred thing. Without vindicating cards, we think this too a foolish argument.*

* A near relation of the writer's, having been almost killed in India, was visited by some Missionaries, who, on his return to England, gave him letters to this Mr. Burder. On their first interview, Burder asked him what place of worship he frequented; and on his replying, "the chapel of his relation," this preacher shook his head, "observing, "That is not the right place; Mr. G. is not Evangelical." Not in YOUR sense, Mr. B.; but let me advise you to take care how you speak libels.

Library of the
Pr. Theol. Sem. N.Y.
May 1878

THE END.

S. P. R. & L.
4 vols.

S. Gosnell, Printer, Little Queen Street, London.

283.1
G767

Johnson Grant. M.A. 7th IV.

Summary of Hist. of Eng. Church.

JUN 28 1946

Bird

283.1
G767